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SHORT AND EASY METHOD

WITH THE

JEWS;

WHEREIN THE OBSCURITY OF

THE CHRISTIAN RELIGION

IS DEMONSTRATED BY INFALLIBLE PROOF,

FROM THE

FOUR RULES MADE USE OF AGAINST THEM

FOR THEIR

THAT THESE FOUR RULES DO OBLIGE THE

BE NOTHING BUT THE DRIFTS OF THE

A KNOW-NOTHING OF CHRIST.

WITH AN ANSWER

TO THE

OBJECTIONS AND

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BY THE LATE

REV. CHARLES LESLIE, A.M.

A NEW EDITION.

LONDON

PRINTED FOR C. AND J. RIVINGTON

1816.

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THE

PREFACE.

I. I. I ENDEAVOURED when I set my thoughts upon this subject, to find out the most modern objections of the Jews. Because my business is with those of the present age, I procured what I could of what they have of late published in their defence in Holland and Germany. What Grotius has wrote concerning them in his *De verit. Rel. Christian* is well known, because reprinted at Oxford, and translated into English. But the arguments of the Jews are rather there supposed, than told us in their own words. In the year 1644, Hackspan published R. Lipmann's book *Nizachon*, and does reason with them upon their principles.

Afterwards in the year 1656, Hoornbeek wrote upon them. But the last I find is *Limborch. Ann.* 1687, his *Amica Collatio cum Erudit. Judæo*, wherein the Jews defence, arguments, and objections are set down at large, in the Jews own words. Therefore I have made most use of this book; and have taken thence the present principles of the Jews, out of the writings of that learned Jew which is there inserted *verbatim*. And indeed he makes the best defence for them, that, I think, their cause will bear; and shews himself a man of letters, and of great natural wit and sagacity. Therefore I conclude, that we have here the *jugulum causæ*, the heart of the cause: and, if sufficiently answered, the likeliest method to bring matters to an issue.

2. I have here forborne to enter upon the objections of the Jews concerning the genealogies, and chronological niceties which they raise against several passages of the

New Testament: because that is done lately by a better hand. And because there are more objections of this sort, which are brought by the Deists, against the Old Testament, than the New: and therefore the Jews are equally concerned herein with us, against the Deists; and cannot make so many objections against us, upon this head, as are made against themselves.

But chiefly, because, objections are no answers; and, as hereafter shewn, there is no truth, even the existence of a God, against which objections and difficulties may not be started. And herein the Deists are concerned, against the Atheists (if they be not the same) as well as Jew, or Christian. It is easier to object, than to answer. But if the proof be clear for the truth of any thing, we must submit to it, though we were not able to solve every difficulty. And the chasing of difficulties, diverts the question, and often loses it. And they are many times

brought for that purpose. Besides making books so long and tedious, that few have the leisure or attention to go through with them.

Therefore I have chosen, for once, to put the Deists upon the defensive. And if they cannot answer, they must surrender. For it is not a nicety, or objection that I insist upon; but the merits of the cause, to which every one is obliged to answer.

And, as to this, I have given them full liberty, and invited them to make all the objections that they can. And I have made the strongest for them, that I could think of. Let them make stronger.

I have had greater consideration for the Jews (because they deserve it more) and entered more at large upon their objections and prejudices, which has swelled the second part, so much beyond the first.

§ 3. Let me here take notice of the uncertainty of the genealogies now kept of Jewish

families. They have intermarried with their proselytes of all nations, and sometimes with others. Insomuch that they cannot be sure of one Jew now in the world, who is of the pure and unmixed blood of the Jews.—Nay more, whether most of them, be not sprung from proselytes of the Heathens, Mahometans, and apostate Christians. Therefore they can never know whether any Messiah, who shall hereafter set up, be of the tribe of Judah, or family of David, according to the prophecies of the Messiah. For they have no certainty of either tribe or family now amongst them.

II. As to the Gentiles, and revealed Religion.

1. What is said of the Sibyls p. 34. I would have so understood, as that I do not put the stress whether those books of the Sibyls that we have now have received no additions, or interpolations from what they were in the second century, when quoted by

the fathers: But that, as they were then, and before Christ came, they had most flagrant testimonies to our blessed Saviour; which confounded the Gentiles: And that they were not, at that time, corrupted. As there is no proof, that they have been since.

2. Plato, in his Discourse concerning Prayer and the Worship of God, hereafter quoted, p. 216. concludes, that men by their natural reason, cannot find out, what sort of worship will be acceptable to God; nor can be sure, what they ought to pray for, according to his will. And that it were safer, to forbear sacrifices and Prayer, than to venture upon it, when we did not know, but that we might provoke God thereby, instead of pleasing him. That therefore it was necessary they should wait till God should send some person from heaven, to instruct them in this. And that they did expect such a person to be sent. And they greatly longed to see that time, and that

man, who they believed should come. They saw his day, and rejoiced, as Abraham did*. But not so clearly, not having so full and express Revelation of him, as Abraham had. But from Revelation they had it (and not merely from the strength of their reason) though, perhaps, they knew it not. For they declared, that they had it by tradition from their fathers. And in all probability, it had descended through all Adam's posterity, from the first promise of it, *Gen.* iii. 15. together with the institution of sacrifices; which were ordained, not only as constant remembrances of it, but as visible types of the fulfilling of it. Though the original, and full import of the one, as well as the other, had been lost amongst the Heathen. This is brought to shew the expectation that the Gentiles had a Messiah to come.

But here I would, from this reasoning of Plato's, infer the necessity of revealed reli-

* John viii. 56.

gion, against the Deists. Here they see that the wisest of the Philosophers did own, that they were wholly at a loss, and uncertainty without it.

And withal, it shows, that the wisest of the Heathen did not believe the pretended Revelations of their Gods. And therefore there can be no comparison betwixt these, and the faith, which is most surely believed by the Christians. Upon what grounds, is shewn hereafter. And that they are infallible.

THE

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A SHORT AND EASY METHOD WITH THE JEWS.

SECT. I.

That the Truth of the Christian Religion stands upon the same Foundation as that of Moses: and the Miracles as great.

BRETHREN, my heart's desire, and prayer to God for Israel, is, that they might be saved. The first part of this discourse was wrote against the Deists, equal enemies to you and us, who deny all instituted and revealed religion. And I have justified the truth of your's, while I have asserted that of the Christian religion. They both stand upon one bottom. They only, of all the revelations that ever were pretended in the world, can shew the four marks before-mentioned; which do infallibly demonstrate the truth of any matter of fact, where they all do meet. And the consequence is as

plain, that if the revelation of Moses be true, that of Christ must be true also. And you can never demonstrate the truth of the matters of fact of Moses by any arguments or evidences, which will not as strongly evince the truth of the matters of fact of Christ: And, on the other hand, you cannot overthrow the matters of fact of Christ, but you must, by the same means, destroy those of Moses. So that I hope you are involved under the happy necessity, either to renounce Moses, or to embrace Christ.

But if you will allow (as some of you have done) that the matters of fact of our Lord Jesus, as recorded in the Gospels, are true, but will contend, that this does not infer the truth of his doctrine; because, as may be alledged, those seeming miracles which he wrought, were done by magick: then, I beseech you, how will you rescue the miracles of Moses from the same objection? The comparison, in this case, must lie betwixt the miracles of Moses and of Christ. And I believe you will not deny, but that those recorded in the Gospel, are full as great as those in Exodus.

SECT. II.

A short Answer to the most mighty Argument of the Deists against Miracles. viz. That we know not the utmost extent of the Power of Nature: and therefore cannot tell what exceeds it.

If the Deists think to come in here betwixt us, and conclude both to be false miracles, at least that we cannot be sure they are true miracles, because, as they philosophize, we do not know the utmost extent of the power of nature, and consequently cannot know what exceeds it.

Answ. 1. This is an objection not against the miracles recorded of Moses or of Christ, but against all miracles. And putting it out of God's power to shew any miracle, that ought to be believed of man; which is a contradiction to the principles of the Deists themselves, who allow an eternal Being of infinite power: and yet, by this, would put it out of his power, to make any external revelation to men.

2. But, in the next place, their philosophy is not good. For though we could not know the utmost stretch of what nature can do, yet it will not follow that we cannot know what is contrary to nature, in those works of nature which we do know. For

example; though I cannot tell all the whole nature of fire, and all its operations, yet this I certainly know, that it is of the nature of fire to burn: And, therefore, if proper fuel be administered unto it, it is contrary to the nature of fire not to consume it. Thus when Ananias, Azarias, and Misael, were thrown into the burning fiery furnace, if that matter of fact, be true, in all its circumstances, as it is related in the third chapter of Daniel, we can be sure that there was a stop there put to the natural power of the fire, which is a miracle. We can be as sure of it, as of any thing we either see or hear. So that the same scepticism which these men advance against miracles, will, as much take away the certainty of our outward senses; which is the only postulatum they would have taken as undoubted; and to which they reduce all the certainty of which mankind is capable; giving to themselves, by their great sense, little pre-eminence above the condition of brutes; to which they would degrade all the rest of the world with themselves. And some of them have shewn their parts in witty satires upon this subject. But let us leave them with the company they have chosen, and return.

As sure as we can be that it is the nature of fire to burn, (though we may not know

every thing else it can do) so sure we can be, that it exceeds the power of nature to raise the dead, by the speaking of a word, to cure the lame, blind, &c. by the same means, or the touch of one's finger, without any other application.

SECT. III.

The Prejudice of the Jews against Christianity, as seeming contrary to their Expositions of the Law.

Now, then, the miracles recorded of Christ, being as great as those recorded of Moses; and carrying along with them the same evidences of their truth, deduced down from that time to this, what reason can be given for the believing of the one, and yet rejecting of the other? There can be none, my friends, only there are some prejudices under which you labour, that stop your way towards receiving of the truth, which you cannot deny; as conceiving it inconsistent with your interpretation of some texts in your law.

But ought you not rather to suspect your own interpretations (especially where the words will favourably bear another) than to reject such an evidence as must undermine your law itself; and destroy its infalli-

ble certainty, by disowning the same, in the only case that carries the same demonstration along with it? God cannot contradict himself. And therefore would never have set his own seal (which it is not possible to counterfeit, as before is shewn) to the truth of the Gospel, if it did, in the least iota, contradict or destroy the Law. Therefore it behoves you well to consider, whether those things that you take for contradictions, are such. In order to which,

1. *The Gospel does not contradict, but fulfil the Law.*

Consider the difference betwixt destroying and fulfilling. The fulfilling of a prophecy, is not its destruction, but completion. So of all types, or shadows, which point at things to come. When the substance is come, the shadow ceases of course.

Now, if the Messiah was prophecied of, and typified in the Law, then his coming will indeed put an end to these, but not by way of destroying, which would be contradicting, but of fulfilling them, which is confirming, and attesting to the truth of them. And I suppose you are not ignorant that our Messiah "did not pretend to destroy the Law,

"but to fulfil it*." And did most strongly assert and confirm it, to the least iota. And did fulfil it, in every circumstance, even to "his suffering without the gate, to answer "the burning of the body of the expia-"tory sacrifice, without the camp†," &c. "That," as himself said, "all things might "be fulfilled, which were written in the "Law of Moses, and in the Prophets, and "in the Psalms concerning him‡." Some of which are repeated hereafter, Sect. XII.

2. *The Law cannot be verified, but by the Gospel, which is shewn from these Texts: Gen.* xlix. 10. *Jer.* xxxiii. 17. &c. *Isaiah* liii. wherein, *Zech.* ix. 9. *Dan.* ix. 24, &c. *2 Chron.* vii. 16. *Hag.* ii. 3, 7, 9. *Mal.* iii. 1.

But I will carry this argument further. That not only there is no contradiction to the Law, in the Gospel; but that the Law cannot be true, unless you allow the truth of the Gospel. For no other way possible is there to reconcile the promises made in the Law, but as they are fulfilled in the Gospel, of which let me give some few instances out of many.

* Matt. v. 17, 18, 19.
† Luke xvi. 17. Heb. xiii. 12. Lev. xvi. 27.
‡ Luke xxiv. 44.

1. "The sceptre shall not depart from "Judah, nor a Lawgiver from between his "feet, until Shiloh come. And unto him "shall the gathering of the people, or na- "tions be*."

This the Chaldee and ancient Jewish interpreters do understand of the Messiah.

And the sceptre being long since departed from Judah; and no other Messiah come, but our Lord Jesus Christ, to whom the gathering of the nations, or Gentiles, has been, the rabbies of the Jews, since his coming, have strained their wits to invent salvoes and evasions for this prophecy. Some of them say that, by Shiloh, here was not meant the Messiah, but Moses. Others say, it was the tabernacle at Shiloh. But others thinking these interpretations not tenable, and that it cannot be denied to be meant of the Messiah, have fenced about the word sceptre, which they contend to be a rod, not of rule, but of correction, which should not depart from Judah till Shiloh, or the Messiah, should come. Others, not liking this, allow it to be a sceptre of government; but then turn it this way, viz. That the sceptre should not finally, or for ever, depart from Judah, because the Messiah

* Gen. xlix. 10.

should come, that is, to restore it. But this being an altering, instead of expounding the text, others seeing there could not be any tolerable evasion made from the words of the text, have boldly adventured upon a new way of satisfying it, viz. That the sceptre, or dominion, is not yet departed, that is, not totally, for that some of them have, somewhere or other, some share or other of government, or jurisdiction, more or less; at least, some that have, one way or other, descended from the tribe of Judah, though it may not be known.

I will not take up time to examine or disprove these pretences. They carry guilt in their face: And being all contradictory one to another, shew to what a confusion the Jews are brought, in forcing their way through the plain predictions of the Messiah, of which I will go on to more instances.

2. "Thus saith the Lord, David shall "never want a man to sit upon the throne "of the house of Israel: Neither shall the "priests, the Levites, want a man before "me to offer burnt-offerings, and to kin- "dle meat offerings, and to do sacrifice "continually.——Thus saith the Lord, if "ye can break my covenant of the day, and "my covenant of the night, and that there

" should not be day and night in their sea-
" son; then may also my covenant be
" broken with David my servant, that he
" should not have a Son to reign upon his
" throne, and with the Levites, the priests,
" my ministers*." Now is all this glo-
riously fulfilled in our Messiah, the Son of
David, who is made Lord of heaven and
earth, and of whose kingdom there shall be
no end. But without this, how is this pro-
phecy fulfilled? What Son of David can
you produce, who now reigns over the
house of Israel? And as for the covenant
with Levi, that is as much broken, for in-
stead of sacrifices *continually*, you have not
now, nor have had since the destruction of
Jerusalem, above 1700 years, any sacri-
fice at all. But if you understand these
prophecies, as of the kingdom of the Mes-
siah, so of his priesthood, of which that of
Levi was a type, and fulfilled in it, then is
this prophecy exactly accomplished in the
evangelical priesthood, which our Messiah
has instituted: And which, we doubt not,
will, according to the utmost extent of this
prophecy of it, last as long as the covenant
of day and night, that is, as our Messiah
has again given us his assurance, " even

* Jer. xxxiii. 17, 18, 20, 21.

" unto the end of the world *." And that " the gates of hell shall never be able to " prevail against it †." " Some of the Jews " pretend, that David will be raised from " the dead, and made immortal, to fulfil this " prophecy. But others, rejecting this in- " terpretation, say, that this is to be meant " of the time after the Messiah, i. e. That " after the Messiah shall come, of the seed " of David, there shall no more want of his " seed to rule ‡," &c. But the words of the text are, " that David shall never want " a man to sit upon the throne of the house " of Israel." And putting to this, after the coming of the Messiah, is adding to the text. And the like liberty would leave nothing certain in any text of the Bible, or in any other writing. The next I produce is,

3. That most exact description of the death and sufferings of the Messiah, with the reason of it, viz. as an " expiation and " satisfaction for the sins of the people §."

And how forced and foreign is that interpretation which some of your modern Jews, have put upon this chapter, on purpose to avoid the plain proof of our Messiah there-

* Matth. xxviii. 20. † Ibid. xvi. 18.
‡ Limborch Collat. p. 73. § Isai. liii.

in. As if the person there spoke of, were not any particular person, but only a description of the people of the Jews, in the name of a person; of their present dispersion through all nations; with the contempt and misery which they suffer; and withal their making many proselytes to their religion, in this their dispersion.

For their many proselytes, we hear not of them. If the Jews keep their own ground, it is the most that, in your present circumstances, you seem to expect: And would be well content to compound for it, not only here, but in all the countries whither you are dispersed. What king, what nation, have you converted? Nay, in our part of the world, what family, what persons? And we hear as little of it from other parts. You boast of many in Spain and Portugal; but they conceal it, and we know them not. But the flowing in of the Gentiles has been to the Christian church. And only so, can the promise of it to your church be verified, that is, as yours was a type of ours; or as ours is truly yours, fulfilled and continued, in the reign of your Messiah, pursuant to all the prophecies which went before of him. Therefore by all that has yet appeared of your dispersion, it is as a just punishment for your own sins;

and not for the conversion of the Gentiles. But how for their conversion? When your learned Jew confesses (as hereafter quoted), That you have no arguments against the Gentiles, nor can convince any of them. And in all the prophecies of this your dispersion (some of which are recited Sect. XI.), there is nothing told of the conversion of the Gentiles as thereby designed, but only as a punishment of your iniquity; and, at the length, for your conversion, as well as that of the Gentiles. As that "God "will have mercy upon you, and cause "your captivity to return *." That "the "Redeemer shall come to Zion, and turn "away iniquity from Jacob †." And, in the mean time, that you should be rejected for your wickedness, and another people chosen in your place. For thus it is said to you: "But ye are they that forsake the Lord. Therefore will I number you to the sword. Because when I called ye did not answer; when I spake ye did not hear ‡." Ye did not hearken to the words of the Lord, in the mouth of that prophet, whom he told you he would send. Therefore, thus saith the Lord God, be-

* Jer. xxxiii. 26. † Isai. lix. 20.
‡ Ibid. lxv. 11—15.

"hold my servants shall eat, but ye shall "be hungry; behold my servants shall "drink, but ye shall be thirsty; behold my "servants shall rejoice, but ye shall be "ashamed; behold my servants shall sing "for joy of heart, but ye shall cry for sor- "row of heart, and shall howl for vexation "of spirit. And ye shall leave your name "for a curse unto my chosen: For the "Lord God shall slay thee, and call his ser- "vants by another name*." How literally is this fulfilled! God hath chosen the Christians in your place, and called them servants by another name. Not that you should be finally rejected; but till the fullness of the Gentiles shall come in: And then shall you be converted by them, and not they by you. Therefore are you fatally deluded who attribute to yourselves, and to your present circumstances, all that righteousness which is spoken of the Messiah, in the fifty-third of Isaiah. As, "by his knowledge "shall my righteous servant justify many," &c. Was it for this end that God foretold your dispersion? No, but for your grievous iniquities, and for your own conversion. As said by a prophet of your own, "Yet "will I leave a remnant, that ye may have

* Deut. xviii. 18, 19.

"that shall escape the sword, among the "nations, when ye shall be scattered through "the countries: And they that escape you "shall remember me among the nations. "Because I am broken with their whorish "heart, which have departed from me. "And they shall loath themselves for the "evils which they have committed in all "their abominations: And they shall know "that I am the Lord, and that I have not "said in vain, that I would do this evil unto "them *." Again, "They shall know that "I am the Lord, when I shall scatter them "among the nations, and disperse them in "the countries: But I will leave men of "number of them, that they may declare "all their abominations among the hea-"then, whither they come, and they shall "know that I am the Lord †:" That is, you Jews shall know. It is to convince and convert you, that you shall be so dispersed, as you are this day. Again, "Are "ye not as the children of the Ethiopians "unto me; O children of Israel, saith the "Lord? Behold the eyes of the Lord God "are upon the sinful kingdom, and I will "destroy it from off the face of the earth; "saving that I will not utterly destroy the

* Ezek. vi. 8, 9, 10. † Ibid. xii. 15, 16.

" house of Jacob, saith the Lord: For lo I " will command, and I will sift the house of " Israel among all nations, like as corn is " sifted in a sieve, yet shall not the least " grain fall upon the earth*."

You shall be preserved, in your dispersion, in order to your repentance, not for your holiness to convert the nations, for you are called the sinful kingdom, and as children of the Ethiopians. And God will chuse other hands to raise his kingdom among the heathen; as it follows, " In that " day I will raise up the tabernacle of " David that is fallen. That they may pos- " sess the remnant of Edom, and of all hea- " then which are called by my name, saith " the Lord that doth this†." See that fulfilled this day. Where are the heathen that are called by the name of the Lord? Who does possess them, but our Messiah, the Son of David, by whose name they are called Christians? In vain therefore do you expect the heathen to be converted by you. You see it done already, by those whom God has chosen in your room; and who now seek to convert you, by persuading of you to hearken to Moses and your own prophets. Who have told you of this con-

*. Amos ix. 7, 8, 9. †. Ibid. ver. 11.

version of the Gentiles, while you remain in your obstinacy? "I am sought of them "that asked not for me; I am found of "them that sought me not; I said, behold "me, behold me, unto a nation that was not "called by my name. But unto Israel he "saith, I have spread out my hands all the "day unto a rebellious and gainsaying "people *." Yet you would attribute great holiness to yourselves in this your dispersion, even all that which is spoken of the Messiah in the fifty-third of Isaiah.

I have insisted thus long upon it, because this is all you have to say against that wonderful prophecy of the low, outward appearance of the Messiah, when he should come; and of the end of his coming, not fighting (as you expect) but suffering: Not conquering men with the sword, but as it is there expressed, (ver. 10.) "Giving up his "soul an offering for sin;" whereby to redeem us from that death denounced against sin. And so "conquering him that had the "power of death †," that is the devil; to whom we were in bondage, lying under the curse, of which he was made the executioner.

And this (till the time should come) was

* Isai. lxv. 1, 2. † Gen. ii. 17.

shadowed out to us in several types and representations of it, not only in your Law, which was but one of them. For sacrifices (the most express type of the death and sacrifice of the Messiah) were instituted upon the first "sin of man *," and the promise of the Messiah then given, and his conquest of the serpent. And were practised by Cain, Abel, Noah, Abraham, &c. before the Law. But most lively expressed in "the sacrifice of Isaac †;" upon which the promise of the Messiah was again renewed to Abraham. This salvation by the Messiah was likewise prefigured by the saving of Noah, and his family in the ark; as by your passage through the red sea, and deliverance out of Egypt; particularly by the erection of the brazen-serpent, as of Christ upon the cross; and your salvation only by looking upon that, as ours by faith in him. But these types may be overvalued, when we rest in them, without looking forward to what they represent. Therefore "Hezekiah broke that brazen-serpent to "pieces, and called it Nehushan ‡," a contemptible name, that is, only a bit of brass. And God expresses himself with as much

* Gen. iii. 15. † Ibid. xxii. 18.
‡ 2 Kings xviii. 4.

indignation against your sacrifices, as insufficient, of themselves, to reconcile to him. In which sense, he declares that "he hates "them," that "they are a trouble," and "an "abomination to him," and that "he is "weary to bear them." And that "he will "not accept of them," or has required them, as "a satisfaction for sin*." What is it then that he will accept? Even the Messiah, "for whom a body was prepared †," in which he was to make that atonement, which the bodies of beasts could not. And which is very particularly described in the fifty-third of Isaiah. And cannot be applied to the Jewish nation (as they would now turn it) under their present sufferings and calamity. It is said, ver. 12, "He "bore the sin of many, and made inter-"cession for the transgressors." Do the Jews make intercession for the Gentiles? Or how do they bear their sins? It is said, ver. 9, "He had done no violence, neither "was any deceit in his mouth; yet it pleased "the Lord to bruise him," &c. But what is before recited out of your prophets, and much more could be added to the same purpose, shew plainly, that you have been bruised for your own great wickedness. And

* Isaia. i. 11—15. † Psal. xl. 6, 7.

the opinion of your own righteousness, is not the least part of your delusion. But you oppose yourselves, and set up contrary pretences. For when you come to give an account why your Messiah has delayed his coming so long beyond the time which was limited by the prophets; you have no other answer, but that it is because of your sins. And they must be sins more than ordinary, which have provoked God to break his promises, so oft repeated, concerning the time of the Messiah's coming. So that here you make yourselves the greatest sinners that can be. But in answer to Isaiah liii. then you are "righteous altogether," and there is "no deceit in your mouth!" Your nation is the "righteous servant of the Lord" there spoke of!

But of that servant it is said, ver. 8, "For "the transgression of my people was he "stricken." Therefore he was not that people; but he suffered for that people.

The learned Jew says, "That the death "which the Christians would infer of the "Messiah, from this of Isaiah liii. means "not a real death (for they suppose rightly, "but misunderstood, that their Messiah will "live for ever), but only *labores et flagella* "(as he words it), great labours and afflictions, which they suppose he may endure,

"*Ante perfectam Regni Revelationem*, be-
"fore the full establishment of his king-
"dom *." And he brings as a parallel place, "in deaths oft †," which the Apostle speaks of himself, but it means no more than dangers.

Answer 1. The Messiah's undergoing stripes and afflictions, though in order to his kingdom, is as adverse to the Jews notion of the Messiah, as death itself. For they suppose him to go on gloriously in conquests and victory; and not to be scourged, or ignominiously treated.

Answer 2. Being in deaths, shews itself to be a figurative expression: For a man can be in death but once, therefore not, in that sense, often in deaths. But as a man in battles, or storms at sea, may be said to be often in deaths, so the Apostle in the many dangers, which he there repeats. But far otherwise are the expressions concerning the death of the Messiah, ver. 8, 9, 12. "He was cut off out of the land of the liv-
"ing. He made his grave with the wicked.
"He poured out his soul unto death ‡."
"And Messiah the Prince shall be cut off,
"but not for himself §," &c. If these ex-

* Limbor. Collat. p. 53. † 2 Cor. xi. 23.
‡ Isaiah liii. § Dan. ix. 25, 26.

pressions do not signify death, what others can? And the Jews struggling against it, shews only, that they are resolved not to be convinced by any words whatsoever that can be spoken. They try all ways; but dare stick to none. For they are contradictory to one another. And if one of their excuses hold, the rest must be false. Which confusion, of itself, were enough to convince them, you shall see more of them.

To avoid this, and other prophecies, which speak expressly of the poor and low state, in which the Messiah was to appear. "Behold thy King cometh unto thee poor," or as we translate it "lowly*," &c. The modern Jews have framed to themselves two Messiahs: One Ben Joseph, of the tribe of Ephraim, who was to be poor and contemptible, and undergo great indignities; the other Ben David, of the tribe of Judah, who was to be victorious, and conquer all the earth before them, and to live for ever in temporal grandeur. That he was to raise again from the dead, all the Israelites of former ages; and among them, the first Messiah, Ben Joseph. Thus the Jews shutting fast their eyes, do dream and invent Messiahs, on purpose because

* Zech. ix. 9.

they will not be concluded by the plain prophecies of the one and only Messiah. Where do the Prophets speak of two Messiahs? But speaking all along of one, and of the Son, or Messiah, does necessarily exclude any other. If there were two, one would not be the Messiah. And by the same rule they make two, they may make two score of Messiahs. But this shameless contrivance shews, how hard they are put to it, to elude the plain prophecies of the Messiah; and is a confirmation of the true import and meaning of these prophecies, which are not answerable, but by such poor and guilty shifts. It is for this reason that I have been so long upon this prophecy of Isaiah. And shewn the dream of your modern rabbies, of two Messiahs, unknown to all your expositors before Christ came; but invented since, on purpose to avoid the plain and undoubted characters which our Jesus bore of the Messiah.

4. The famous prophecy of "Daniel's "seventy weeks *;" which according to the prophetical computation of a year for a day, makes four hundred and ninety years. In which time it was then foretold that the

* Dan. ix. 24, &c.

Messiah should come; and our Messiah did come within that time. And all there spoken of him were punctually fulfilled. As, that the Messiah should be cut off; and soon after, that the city of Jerusalem, and the sanctuary should be destroyed; and the sacrifice and oblation should cease. And that even after all this, desolations were determined against your nation.

And the end of the Messiah's coming is likewise there told, not temporal conquests, as you dream of, but, "To finish the transgressions, and to make an end of sins, and "to make reconciliation for iniquity, and "to bring in everlasting righteousness."

This prophecy pinches so close, that the modern Jews to avoid it, would endeavour to discredit the whole book of Daniel. They dare not quite throw it off, because it was indubitably received by their forefathers "before Christ came*." And the high rank in which Daniel is put, rather gives him the preference before all the rest of the Prophets, than excludes him out of their number. It makes him at least, the most highly favoured of God, of all the men living in the world in his time. And his visions of the four great empires of the

* Ezek. xiv. 14, 20.

world; and prophecies of the state-revolutions which followed so remarkably, made his prophecies more noted than those of any of the other prophets. "And God sets "him forth as the standard of wisdom "amongst men*:" for these reasons, the Jews after Christ could not expunge this book of Daniel. But about a hundred years after Christ, they quite inverted the method of the book of the Old Testament, which to that time had been received amongst them, and made a new distribution of them; and a distinction of those they called Ἁγιόγραφα, or holy writings: but put them in a class below the inspired and canonical Scriptures. And into this lower class they thrust the book of Daniel, at the end of the Prophets, which before was placed in the middle of them.

But this book of Daniel, if it be not among those which are inspired, in the highest degree, it cannot stand among any holy or good writings; but it must be reckoned false and blasphemous. Because, it speaks of itself all along as immediately inspired by God: and if those visions and revelations there related, be not true, then it

* Ezek. xxviii. 3.

is telling of lies, in the name of the Lord, which is high blasphemy.

Therefore since the modern Jews dare not place the book of Daniel lower than among the holy or pious writings: they confess it to be inspired and canonical; and have only discovered their own guilt in seeking to avoid the witness of their own Prophets to our Messiah.

5. That promise concerning the temple of Solomon, that "God's name should "be there for ever, and perpetually *," cannot be verified, but as it was a type of Christian Church, which shall last for ever. For types, as pictures, are often called by the name of what they represent: and by them, is meant that whereof they are the types.

6. As that promise to the temple of Solomon, so neither can that made to the second temple, be otherwise verified, than as fulfilled in our Messiah: that "the glory "of this latter house, shall be greater than "the former †." And yet it was as nothing in comparison of the former. How then should the glory be greater? It is told, because "the desire of all nations should

* 2 Chron. vii. 16. † Hag. ii. 3, 7, 9.

" come into it," and " In this place will I " give peace, saith the Lord of Hosts." Here was given the eternal peace and reconciliation of God with men, in the person of Jesus Christ of whom was God, by his means, " reconciling the world unto himself*."

Some Jews, to avoid the force of this prophecy, do now pretend, that, by the latter house, ver. 9. is not to be meant that second temple, but some other yet to be built. This is very precarious, and a guilty plea. But it will not bear; for it is plain, that it was of that second temple which the Prophet spoke. The comparison, ver. 3. is betwixt that temple which they then saw, and the first temple of Solomon. And ver. 7. God speaking of that temple then built, says, " I will fill this house with glory." And ver. 9. " The glory of this latter house " shall be greater than of the former." If it were spoken of a third or a fourth temple, the word former would not relate to the first temple. And there was no other former, when this prophecy was given forth. It was the second temple that seemed as nothing in the eyes of those who had seen first, who therefore wept†. And to comfort these, it was here promised, that the

* 2 Cor. v. 19. † Ezr. iii. 12.

glory of that second house, should exceed that of the former.

But there were other glories, much greater than that of the building, which the first temple had; and the second had none of them. As your own Rabbies* do reckon them under five heads. 1. The holy ark wherein were the tables of the covenant, the pot of manna, and Aaron's rod that budded: and where God was said to dwelt between the Cherubims that covered it. 2. The *Shechina*, or divine presence in the cloud of glory. 3. The miraculous *Urim* and *Thummim*†. 4. The holy fire that came down from heaven. 5. The gift of prophecy, or of the Holy Ghost. These all ceased under the second temple: which made its glory much more inferior to that of the first, than the difference as to the magnificence of the building. But all these glories were much exceeded under the second temple, they were fulfilled, and more divinely exhibited in their Archi-type, the Messiah; who was the true *Shechina*, God not only appearing in, but personally united to our nature. Whose Holy Spirit descended miraculously

* R. Kimchi. and R. Solom. in Hag. i. 8. and R. Bechai in Legem, f. 59.

† Pſal. lxxx. 1.

in fire upon his apostles, the same day (of Pentecost) wherein the law was given in fire from Mount Sinai; and filled them with the gifts of tongues, of miracles, and of prophecy, which were now departed from the temple; and placed that infallible *Urim* and *Thummim*, in their hearts. which was but faintly represented in the breast-plate of your High Priest.

7. Again of this second temple it was said, "The Lord whom ye seek, shall sud-"denly come to his temple; even the An-"gel of the Covenant whom ye delight in: "behold he shall come saith the Lord of "Hosts*." Therefore it was necessary that the Messiah should come during the standing of the second temple. And that prophecy can never now be fulfilled.

You have several times attempted to re-build your temple, in the reigns of Adrian, of Constantine, of Julian, when having gained not only that apostate Emperor's consent, but that he was willing to bear the expences of it; and gave orders for the re-building of your temple at Jerusalem, in odium to the Christians; and the Heathens did with great zeal (for the same reason) assist you in it; even then, when you seemed on all

* Mal. iii. 1.

hands to have gained your purpose——Behold God did immediately himself interpose! And by a terrible earthquake threw up the stones out of the very foundation with that violence, as destroyed many of the workmen, and spectators. And by overthrowing the buildings near adjoining to the temple, killed and maimed many more of the Jews, who were there gathered together, for the carrying on of this work.

And when not terrified with this, they again attempted to lay the foundations of the temple, globes of fire bursting out of the foundations, not only destroyed the workmen, but devoured the stones. This is recorded in Socrat. Hist. Eccl. l. 3. c. 20. and in Sozom. l. 5. c. 22. who appeals to several witnesses of it, then living. And our Chrysostom* says, "we are all witnesses "of this thing." But besides these testimonies of Christians, this is likewise told by Ammianus Marcellinus, who was not a Christian, in his 23d book. Thus the building of the temple was defeated at that time A. C. 361. and to this day. Though if you had a new temple to-morrow, that could not solve the prophecies that were either to the first or second temple.

* Orat. 2. Contr. Jud.

Which last had been destroyed, now more than 1600 years. Much less could it satisfy all those prophecies that speak so particularly of the time of the Messiah's coming, which are long since past.

SECT. IV.

The General Expectation which the Jews had of the Coming of the Messiah, about that Time that our Saviour was born: and the several false Messiahs whom they set up, from that Time to the Destruction of Jerusalem.

The prophecies of the holy Scriptures concerning the time of the coming of the Messiah, were so noted and known among the Jews, that when it drew near, viz. about the time that our blessed Saviour came into the world, the Jews were generally looking out for him, and expected his coming. Some thought that Herod (who repaired the temple and made it more glorious) was he, and took the name of Herodians. Others followed Theudas; others Judas of Gallilee. Both of which are mentioned in our history of the Acts of the Apostles*. And like-

* Acts v. 36, 37.

wise by your Josephus*. If it was not another Theudas, who as he tells, pretended to miracles, viz. to divide the river Jordan, by his command, and give his followers passage through it, on dry land. He mentions another impostor †, who led the Jews into the Wilderness, and promised them deliverance, if they would follow him thither: whom Festus destroyed with all his followers. This our Saviour literally foretold. And cautions against following these false Christs and false Prophets into the Desert ‡. And Josephus says §, that there were at that time (which was about 57 or 58 years after the nativity of Christ) many enchanters and deceivers, who persuaded the common people to follow them into the Desart, where they promised to work miracles, &c. He says, that the country of Judæa was stored with such; so intent where they then to find out their Messiah: and so persuaded that that was the time of his coming. The two brothers Asianæus and Anileus ‖, both weavers had mighty successes: but were at last destroyed, and were the occasion of the destruction of many of the Jews, who fol-

* Joseph. Antiq. l. xxviii. c. 1, 2. l. xx. c. 2.
† Ibid. c. 7. ‡ Matt. xxiii. 22, 24, 25, 26.
§ Joseph Antiq. l. xx. c. 6.
‖ Ibid. l. xviii. c. 12.

lowed them, about 40 years after the birth of Christ. And about 74 years after, another weaver, one Jonathan *, led many of the Jews after him into the Wilderness, where he promised to shew them signs and wonders. He was burnt alive, and multitudes of the Jews were massacred about Cyrene. This was two years after the destruction of Jerusalem. And Josephus tells, that the great cause of that was their expectation of their Messiah then to come. For he says, that "the chief thing which incited "them to that war (with the Romans) was "a doubtful prophecy (as he calls it) "found in the holy Scriptures, that, about "that time, one of their country should be "the monarch of the whole world †." He said (after the destruction of Jerusalem) that they were deceived in this interpretation of the prophecy; which he (then) applied to the reign of Vespasian as if fulfilled in him.

SECT. V.

The like General Expectation, at that Time, of all the Gentile World. Wherein some Notice is taken of the Sibyls

But what is more remarkable, the Ro-

* Id. de Bell. Jud. l. vii. c. 31.
† Bell. Jud. l. vii. c. 12.

mans themselves had the same notion current among them. And not only they, but all the eastern part of the world, which may well include all that was then known. Thus says Suetonius, in the life of Vespasian, "*Pecrebuerat Oriente toto vetus et Constans opinio, esse in fatis, ut eo tempore, Judæa profecti rerum potirentur,*" i. e. that "an ancient and contant tradition had obtained throughout all the east, that in the fates it was decreed, that, about that time, some who should come from Judæa, should obtain the dominion, or government, i. e. of the world, which the Romans then possessed." And Corn. Tacit. (Hist. l. 5.) speaks almost in the same words, telling of the great prodigies, which preceded the destruction of Jerusalem, he says, that many understood them as the forerunners of that extraordinary Person, whom the ancient books of the Priests did foretel should come about that time, from Judea, and obtain the dominion. "*Pluribus persuasio inerat, antiquis sacerdotum literis contineri, eo ipso tempore fore, ut valesceret oriens, profectique Judæa rerum potirentur.*"

These ancient books of the Priests, must either mean the Holy Scriptures of the Old Testament in the hands of the Jewish Priests, and which were known to the Ro-

mans: and, if so, it shews the sense of the Jews at that time, and before, that that was the time of the Messiah's coming: or otherwise, which is more probable, by the books, were meant the oracles of the Sibyls, which were kept with great veneration by the Roman Priests: and which very plainly foretold the coming of Christ; and pointed out the very time. And this raised so great an expectation, and a jealousy in the Roman government, at that time; with a watchful eye, particularly upon the Jews. The same year that Pompey took Jerusalem, one of the Sybil oracles made a great noise, viz. That nature was about to bring forth a king to the Romans. Which, as Suetonius tells in the life of Augustus, did so terrify the senate, that they made a decree, that none born that year should be educated. And "that those whose wives were with child, did each conceive great hopes, applying the prophecy to themselves"——"*Senatum exterritum censuisse ne quis illo anno genitus educaretur, eos qui gravidas uxores haberent, quod ad se quisque spem traheret, curasse ne senatus consultum ad ærarium deferretur.*" And Appian, Plutarch, Sallust, and Cicero, do all say, that it was this prophecy of the Sibyls, which stirred up Cornel. Lentulus at that time, he hoping

that he was the man who should be king of the Romans. Some applied it to Cæsar, which Cicero (De Devotione) after Cæsar's death, ridicules, and cautions that those prophecies should not be interpreted of any future king to be in Rome. "*Cum anstitibus agamus, et quidvis potius ex illis libris, quam regem proferant: quem Romæ post hæc nec Dii, nec homines esse patientur.*" Virgil in his famous fourth Eclogue, wrote about the beginning of Herod the Great, compliments the consul Pollio, with this prophecy, by supposing it might refer to his son Salonius, then born. But the words are too great to be verified of any mere mortal man. And speak of such a golden age and renovation of all things, as cannot be fulfilled in the reign of any earthly king. And Virgil does express it, almost in the words of the Holy Scriptures, wherein they tell of the glorious age of the Messiah; of new heavens and a new earth, then to begin, and to be finally completed, at the end of the world. Isa. lxv. 17. 2 Pet. iii. 13.

Ultima cumei venit jam carminis ætas:
Magnus ab integro sæclorum nascitur ordo.
Jam nova progenies cælo demittitur alto.
Tu modo nascenti puero, quo ferrea primum
Desinet, ac toto surget gens aurea mundo—

The last age decreed by fate is come:
And a new frame of all things does begin,
An holy progeny from heaven descends.
Auspicious be his birth which puts an end
To the iron age, and from whence shall rise
A golden state far glorious through the earth.

Then the Poet runs a division upon the peaceable state of that reign, perfectly a paraphrase of Isaiah lxv. from ver. 17. which ends ver. 25. "The wolf and the "lamb shall feed together, and the lion "shall eat straw as the bullock; and dust "shall be the serpent's meat. They shall "not hurt, nor destroy, in all my holy "mountain, saith the Lord."

———*Nec magnos metuent armenta leones.*
Occidet et serpens, et fallax herba veneni
occidet.

———Nor shall the flocks fierce lions fear.
No serpent shall be there, or herb of poisonous juice.

Nay, the very atonement of our sins, which Daniel attributed to the Messiah, chap ix. 24. "To finish the transgression, "to make an end of sins, and to make re-"conciliation for iniquity," is thus expressed in this Eclogue.

Te duce, si qua manent sceleris vestigia nostri,
Irrita perpetua solvent formidine terras.

By thee, what footsteps of our sins remain
Are blotted out, and the whole world set free
From her perpetual bondage, and her fear.

And the very words of Haggai ii. 6. seem to be literally translated by Virgil. Thus says the prophet of the coming of the Messiah, "Yet once, it is a little while, and I "will shake the heavens, and the earth, "and the sea, and the dry land. And I "will shake all nations, and the Desire of "all nations shall come." And thus the Poet,

Aggredere O magnos (aderit jam tempus) honores,
Chara Deum soboles, magnum Jovis incrementum.
Aspice convexo nutantem pondere mundum.
Terrasque, tractusque maris, cœlumque profundum.
Aspice venturo lætentur ut omnia seclo.

Enter on thy high honour, now's the time,
Offspring of God, O thou great gift of Jove

Behold the world, heaven, earth, and seas
do shake.
Behold how all rejoice to greet that glorious
age.

And, as if Virgil had learned in the doctrine of Christ, he tells us, that these glorious times should not begin immediately upon the birth of that wonderful Person, then expected to come into the world; but that wickedness should still keep its ground in several places.

Pauca tamen suberunt priscæ vestigia fraudis.
——*Erunt etiam altera bella.*

Yet some remains shall still be left
Of ancient fraud, and wars shall still go on.

Now how Virgil applied all this, is not the matter; whether in part to Augustus, or partly to Pollio, and partly to Salonius his son, then newly born. But it shews the general expectation that there was, at that time, of the birth of a most extraordinary Person, who should introduce a new and golden age; and both reform and govern the whole world. Justly therefore called by the Prophet the "Desire of all nations."

Now the Sibyls had pointed out the time to be then at hand. And if it should be supposed (though there is no reason for it) that the Jews had forged, or interpolated these oracles; and made them speak thus in the language of the Holy Scriptures, yet this still shews, that the Jews, at that time, did so understand the prophecies of the Old Testament, concerning the Messias, as that then was the time prefixed for his coming.

But if these prophecies of the Sibyls be what they speak themselves (against which nothing but presumption has yet appeared) then can they not be denied as a demonstrative proof of our Jesus being the Messiah; for they describe him so personally, and so plainly, that this is made the cause of suspicion against them; as if they could not be genuine, because they speak so very plainly and particularly of Jesus Christ.

This has carried some Christian critics too far, to reject, upon this only presumption, the authority of the Sibyls. And yet they have not (not any of them that I can find) taken into due consideration, the answer which Origen gives to this same objection of theirs, for it is not a new one. It was first objected by the Heathens. Celsus had recourse to this, alledging, that the

Christians had interpolated and added several things to the prophecies of the Sibyls. But Origen * appeals to the ancient copies of them, and challenges Celsus, or any of the Heathens, to shew what was added; which, he says, they could not instance; and that certainly they would if they could. Yet some of our critics have declared themselves, in this for Celsus against Origen; but without answering for Origen's argument, which Celsus could not. And it is not to be imagined that Origen would have put the issue upon such a plain matter of fact, if it had not been true: and which could have been so easily disproved.

But this especially is to be considered, that the primitive fathers of the Church, as Justin, Clemens, Theophilus, Athenagoras, Origen, Eusebius, Lactantius, &c. did lay so great stress upon the Sibyls, and quoted them so often against the heathens, that they called the Christians Sibyllianists. Clemens Alexandrinus, in his Stromat. l. 6. quotes St. Paul (some work of his now lost) in his disputations with the Gentiles, refer-

* Ἀποφηνάμενοι, ὅτι παρειγράψαμεν εἰς τὰ ἐκείνης πολλὰ καὶ βλάσφημα καὶ μὴ ἀποδείξας μήδ' ὅτι παρίσᾶ, φαμὲν· Ἀποδειξει δ' ἂν, εἰ τα Ἀρχαιότερα Καθαρώτερα ἐδεικνυε καὶ ὐκ ἐχεν τα ἄπερ ὄυίλαι παρειγεγράφθαι μὴ ἀποδείξας δὲ μηδ' ὅτι βλάσφημα ἰσὶι ταῦτα. Orig. contr. Cels. l. 7.

ing them to their own Sibyls. And he lived near to the time of St. Paul; so that we must suppose this to have been at least the current opinion of that early age of St. Clement. This is observed, *obiter*, for the sake of some Christian critics, who seem not to have a due regard for the authority of the primitive fathers of the Church.

But as to what concerns you Jews, and the present subject we are upon, there can be no dispute, by what is quoted out of the Sybils, by several authors, before Christ came, that they spoke of a wonderful Person to appear in the world; who should rule all nations: and that it was understood, as well by the then Jews, as Romans, to be about that time in which our Jesus was born. Now there could be none but Jews or Heathens to have made these prophecies of the Sibyls, (there being no Christians then in the world.) And, as said before, it is all one, as to our present argument, whether the one or the other made them. For I bring them now only to shew that there was a general expectation of the Messiah, at that time, when our Jesus was born. And I have shewn that it was universal all the world over. The greatest part of which was then under the Roman government; who likewise tes-

tify, that all the eastern part of the world had the same expectation.

And that, not only at that time, as if then put into their heads (by the craft or artifice of the Jews, as some fanciful men have pleased themselves to imagine) but that they had it all along as in ancient and undoubted tradition, written in the books of fate: and that it should come to pass at that time. And never but at that time was there any such general expectation.

This universal impulse (if we will call it no more) which was imprinted, in whatever manner, upon the minds of the whole earth, to expect a glorious and wonderful deliverer, restorer, and king of the world, at that time, when our blessed Lord and Saviour was born, (and never before or since) cannot be made of less account, than a very extraordinary, and even divine apparatus, or preparing of the way, whereby to introduce the Son of God with the general expectation and commotion of whole nature, into the world!

And, among all these, the expectation was most firm, as there was most reason, with you, the Jews, who had the lively oracles of the Holy Scriptures; which punctually pointed out the time wherein God

had decreed to send his great Messiah into the world.

This appears, with a flagrant evidence, in your setting up, at that time, this and that person for the Messiah (as I have before shewn out of Josephus) and so continued to the destruction of Jerusalem.

And since that time you have not desisted looking out for your Messiah; and following every impostor, that, with any, or no, pretence set himself up for it. As our Lord, your true Messiah, has foretold to you, that many would come in his name, saying, I am Christ. "Behold," (says he), "I have told you before*." But you would not believe. And it has turned to your destruction.

SECT. VI.

The several false Messiahs set up by the Jews, after the Destruction of Jerusalem, to this present Age.

The history of these False-Messiahs has been lately wrote by Johannes a Lent, and printed Herbonæ, 1697, with sufficient vouch-

* Matt. xxv. 25.

ers from the Rabbies of the Jews themselves. Let me but name them, to shew the succession of delusion in the Jews. You have heard before, out of Josephus, the multitudes of False-Messiahs before the destruction of Jerusalem. Afterwards, A. C. 114, you set up another, in the reign of Trajan; one Andrew, which occasioned the destruction of many thousands of you. Again, in the reign of Adrian, another, whom ye called Bar Cochab, i. e. the son of a star; alluding to the star of Jacob, Num. xxiv. 17. And again rebelling under this Messiah, caused a most dreadful destruction amongst you, insomuch that, as yourselves have told it in your own books, there was twice the number of Jews that perished upon this occasion, more than all those that came out of Egypt; and that you suffered more under Adrian, than under Nebuchadnezzar or Titus. When you were at last undeceived (too late) then you changed the name of this False-Messiah from Bar Cochab, the son of a star, to Bar Cosihah, i. e. the son of a lye, as being a False-Messiah

And how oft have you been deceived since? In the year of Christ 434, in the reign of Theodosius the younger, another Pseudo-Messiah arose in the island of Crete,

who said, that he was Moses, and sent from heaven to carry the Jews in Crete, on dry ground, through the sea, and persuaded several of them to throw themselves into the sea.

In the year of Christ 520, another Pseudo-Messiah, one Dunaan, arose in Arabia, and, with the Jews who followed him, set upon the Bishop and Christians in the city of Negra, and committed great outrages, till he was destroyed.

A. C. 529, the Jews and Samaritans in Palestine were seduced into rebellion by Julian, a Pseudo-Messiah, which occasioned the destruction of many of them.

And when Mahomet appeared about the year 620, the Jews flocked to him, as their Messiah, to which he at first pretended. And they stuck to him, till, as some say, they saw him eat camels blood; or, as others tell, for other reasons, they left him. Indeed he left them, and set up other pretences.

After, A. C. 721, they followed a certain Syrian, who said that he was Christ.

A. C. 1137, they followed another in France, which occasioned their banishment out of that country, and the slaughter of great numbers of them.

The year following, viz. A. C. 1138, in

Persia, a False-Messiah, taking arms, brought great mischiefs upon the Jews there.

A. C. 1157, the Jews rising under another Messiah, in Spain, had well nigh all of them been cut off.

A. C. 1167, they suffered much under another Messiah, in the kingdom of Fez.

And the same year, under another in Arabia, who gave for a sign, that after his head was cut off by the king of Arabia, he would rise to life. Which he did not: but by this escaped a more cruel death. And not long after, in the same twelfth century, they suffered much by another beyond Euphrates; who gave for his sign, that he would go to bed at night leprous, and rise sound in the morning.

About the year 1174, another arose in Persia, and led the Jews into rebellion; which occasioned great destruction among them. And one David Almusar occasioned the like to them in Moravia in Germany.

And again, in the same century, another Pseudo-Messiah. All mentioned by Maimonides, and other Jewish Rabbins.

Who likewise tell us of that most famous Pseudo-Messiah in Persia, called David El David, alias, David Alroy, about the years 1199 or 1200, a great magician, who deluded many of the Jews.

A. C. 1222, many Jews followed a False Messiah in Germany, whom they called the Son of David: and the same year expected their Messiah to be born of a woman, then with child, at Worms. But it proved a girl.

A. C. 1465, when the Saracens made such inroads upon Christendom, the Jews then thought their Messiah was come to fight their battles.

And the same year Rabbi Abraham Avenaris, a Jewish Astrologer, from the conjunction of Jupiter and Saturn in the sign Pisces, foretold the coming of the Messiah to be then at hand.

And afterwards R. Aberbanal, in his commentary upon Daniel, p. 84, 86, gathered the time of the Messiah's coming from the like conjunction of Jupiter and Saturn in Pisces.

About the year 1497 the Jews were again deceived in Ishmael Sophus, whom they took for their Messiah, who having got together an army of vile and profligate men, pursued his victories successfully through Media, Parthia, Persia, Mesopotamia, and Armenia. But at last cheated the Jews, and set up a new sect for Mahomet.

A. C. 1500, Rabbi Ascher Lemla appeared in Germany, as the forerunner of

the Messiah, who, he promised, should come and restore the Jews to the land of Canaan that same year. And the Jews generally, every where did believe him: and appointed public fasts and prayers to prepare for the coming of their Messiah.

About the year 1534, a new Messiah rose up in Spain; who was burned by Charles V.

As was another at Mantua, R. Salomo Malcho; whom many of the Jews did believe came to life after he was burned, and every Sabbath visited his wife Zephati.

But the emperor spared R. David, who called himself one of the emissaries of the Messiah, then soon to come. Who when he was at Rome, is said to have fasted six days together.

Another Pseudo-Messiah rose up in the East Indies about the year 1615.

And another in Holland, A. C. 1624.

But the famous Pseudo-Messiah Sabethai Zevi, A. C. 1666, is a story remarkably known; who, after all the expectation of the people of the Jews, turned, at last, Mahometan, to save his life.

And no longer since than the year 1682, there has got up another False-Messiah, R. Mardochai, a German Jew; whom, almost all the Jews in Italy, and many in Ger-

many, have owned; but, like wise men, have with due respect to the inquisition, and self-preservation. Whether he be yet alive, or what stress the present Jews do lay upon him, I cannot tell; nor do I suppose they will be willing to own.

But, from the foregoing account, I would lay before them what a strange uncertainty they are at; running after every impostor for their Messiah; having lost all the marks whereby they may know their Messiah; nay, being willing they should be lost; and disputing against them for this only reason; that because all the marks given of the Messiah, in the Old Testament, do meet in our blessed Lord and Saviour Jesus Christ; and can never meet in any other; therefore they would have no marks of him at all.

The learned Jew who disputed with Limborch *, anno 1687, (five years after their last or present Messiah, R. Mardochai appeared) contends, that the prophets foretold neither the time or place of the nativity of the Messiah. And says †, that miracles were not needful to prove his mission; but only to gather the Jews together from all parts of the world, and to conquer the nations.

* Limb. p. 73. † Ibid. p. 55.

Agreeable to this notion, the Pseudo-Messiah before-mentioned, who arose in Persia, A. C. 1138, when desired to shew some miracle, to prove his mission, said, that the Messiah was not to be known by miracles, but by his success in conquering the world.

And your famous Maimon says the same *, that the Messiah was not to work miracles, but to fight the Lord's battles, and conquer all before him.

Mahomet † made the like excuse for his not working of miracles. He said, that Moses, Solomon, and Jesus, were sent to shew God's righteousness, wisdom and clemency, to which miracles were necessary to gain belief: but that he (Mahomet) was sent to shew God's fortitude; to which no miracles were necessary, but to enforce it with the sword; which carried its own conviction.

The guilt and folly of this excuse is apparent. For at the first setting up of any for the Messiah, how shall it be known that he shall have success? We see how often the Jews have been deceived, and ruined by it. But do they believe that their Mes-

* II. Melac. and Milch. c. 11.
† Alcoran, c. 2, 3, 4. &c.

siah shall have success without interruption, all along from his first setting up? No, the learned Jew before mentioned, interpreting the death of the Messiah, which is spoke of Isa. liii. only of troubles and afflictions which he should endure; says* it shall be in the wars with the nations, before he complete the redemption of the Jews; and then (says the learned Jew) shall be fulfilled that prophecy of Jeremiah, "*Et erit dies tribulationis Jacob, sed ex ea salvabitur:*" "That the Jews shall suffer great tribulation, but shall be saved out of it:" so that, by this rule, they cannot know their Messiah by his success, till he is quite ruined and destroyed, and they confounded, as it has hitherto befallen them.

One would think this enough to open their eyes; that whilst they have obstinately rejected the sure and infallible marks, which God by his Prophets has given of the Messiah, they have left to themselves no marks or rules at all, whereby they can know him, or which do distinguish him from every impostor.

The Jews in our Saviour's time, did expect that the Messiah, when he came, would work miracles†. Many of the False-Mes-

* Limporch, p. 53, and 127. † John vii. 31.

sialis pretended to it. And no doubt, the present Jews would think it a great confirmation of any who should now set up for their Messiah. Which shews, that the dispute against the necessity of miracles to vouch the Messiah, because they cannot deny those of our Saviour. And it likewise discovers their diffidence in ever having a a true Messiah to come (whatever they pretend) because they dare not put it to the issue of a miracle, or trust that they shall have any, who shall be endowed with such a power.

Yet they reject him, who they cannot but own had that power. And confess that they are ready to acknowledge another without that power ; that is, they reject the strongest credentials, and will accept of lesser. They cannot deny this to be their case. They will not say, that they do not desire they had a Messiah, who could work miracles to vouch his mission. And their Doctors have asserted, that as the Messiah was to be greater than Moses ; so when he came, he should work greater miracles than Moses had done. As it is quoted out of R. Levi, Ben. Gerson, Parascha, by Theodoric Hackspan, in his Edition of R. Lipmann's Book Nizachon. An. 1644. p. 387. Yet now they cry down miracles, as a mark of the

Messiah, because they despair of any such; that is indeed, of any Messiah at all to come. For no otherwise can they know him, whenever they suppose that he should come. They confess that they cannot know him by the time when he should come, or by the works he shall do when come, other than by the issue of his battles: which they cannot know before-hand: and consequently can never be sure with whom to join, in time, before it be too late: as they have hitherto experimented in all their False-Messiahs.

I would intreat them to think of another thing, as to the time of the Messiah's coming. They never set up any False-Messiah, nor did any pretend to it, till near the time that our blessed Saviour came into the World; which was the time foretold by Daniel and the Prophets. And since that time, they have been perpetually setting up of False-Messiahs, one after another, even to our times. Which shews plainly, that the time wherein our Messiah did come, was the time wherein he was generally expected by the Jews: and that then they understood their Law and their Prophets in the same sense that we have done, as to the time of the Messiah's coming; though now they would dissemble it.

SECT. VII.

The Excuse of the Jews, that the Coming of the Messiah is delayed because of their Sins.

I come now in the next place to consider (what I have before hinted:) The excuse that you have for the delay of your Messiah's coming, beyond the time (as yourselves have confessed) which was foretold by the Prophets. And you have so little to say upon this point, that you only pretend your sins have hindered his coming. This is a very bare, and looks like a guilty, put-off. Surely it cannot satisfy yourselves: for I pray you to consider,

1. *They pretend to be more Righteous than ever.*

What are those sins you now complain of? They must be more than common sins, that should defeat so many express and solemn prophecies. And by your interpretation of Isaiah liii. (before spoke to) you pretend to be righteous and holy to a superlative degree.

But what are those sins that should prevent the coming of the Messiah? Are they

greater than those of which you were formerly guilty in the days of Moses *? And from that time to the captivity, (2 Kings xvii. 7—24.) in the captivity, and after, Ezra ix. Neh. ix. Ezek. xvi. Dan. ix. Zech. vii. and the whole prophecy of Malachi.) No, you are not now so guilty of these idolatries and vile abominations; you have greatly reformed yourselves from these: and (excepting only your rejecting of your Messiah, and standing out still against him) you have not now, nor have had since his coming, more sins to answer for, or more notorious, than other men. So that this, of your supposing the coming of the Messiah to be delayed for your sins, seems only to be an excuse, because you can find no other.

2. *The Coming of the Messiah was to be in a sinful State.*

The coming of the Messiah is promised as a remedy for sin. "In that day there "shall be a fountain opened to the house "of David, and to the inhabitants of Je-"rusalem, for sin and for uncleanness †." And what is before quoted, Dan. ix. 24. expresses the design of his coming to be, "To

* Deut. ix. † Zech. xiii. 1.

" make an end of sins, and to make recon-
" ciliation for iniquity." So that our sins are so far from being a reason for the deferring of his coming; that they are rather an argument for the hastening of it. The Prophet Jeremy speaking of the coming of the Messiah, and the condition of the Jews at that time, recites* their most horrible wickedness, and of Judah worse than Israel, and promises the new covenant of the Messiah, as a redemption to the penitent; when God would give them " Pastors according
" to his own heart, which should feed them with knowledge and understanding†." And to shew that this was not the renewing or restoring of the legal dispensation; but the leaving it behind, for one more excellent, it is added; " In those days, saith the
" Lord, they shall say no more, the ark of
" the covenant of the Lord; neither shall
" it come to mind, neither shall they re-
" member it, neither shall they visit it, nei-
" ther shall it be done any more‡." And this is the time of the great wickedness of Israel. And this is according to the tradition which your Rabbi Juda tells in Masoreta, under the title *de Synedrio, c. Helec.* That at the time of the coming of the Son

* Jer. iii. † Ibid. iii. 15. ‡ Ibid. iii. 16.

of David, the temple should be a den of thieves, or unclean persons. And that this should be a time of great dissoluteness is likewise delivered in your Talmud, *tit de Synedrio, et de Ponderibus*, &c. and by several of your Rabbies. So that this excuse of your Messiah delaying his coming, because of your sins, is against your own expositions and traditions, as well as not only without any ground from, but contrary to the tenour of the Holy Scriptures; which I come next to shew yet more expressly.

3. *In the Promise of his Coming, it is expressed, that their Sins shall not hinder it.*

The promises of the coming of the Messiah, are not only positive, and without any condition: but the case is expressly put of the sins of David or of his posterity; and there God declares*, that though he will punish those sins; yet that because of them, he would not break or alter the promise he had given, concerning the coming of the Messiah †.

4. *It is foretold, that the Jews should not know their Messiah, when he came, which*

* 2 Sam. vii. 14, 15, 16.
† Psalm lxxxix. 30, 33—37.

which is a greater Punishment to their Sins, than the Delay of his Coming.

But I have another answer yet to give, and I beseech you seriously to consider of it: that is, whether it would not be as great a punishment to your sins, if God has blinded your eyes, that you should not know your Messiah, when he came; and a much greater punishment than if his coming had been delayed? And now consider, whether this be not the case. It has been plainly prophecied, that your Builders would reject the chief corner-stone*. That he should be "for a stone of stumbling and for a rock of "offence to both the houses of Israel, for a "gin and for a snare to the inhabitants of "Jerusalem: and that many among them "should stumble, and fall, and be broken, "and be snared, and be taken†."——— "Stay yourselves and wonder, cry ye out, "and cry: they are drunken, but not with "wine; they stagger, but not with strong "drink: for the Lord hath poured out "upon you the spirit of deep sleep, and "hath closed your eyes: the Prophets, and "your rulers the seers hath he covered; "and the vision of all is become unto you,

* Psalm cxviii. 22. † Isaiah viii. 14, 15.

" as the words of a book that is sealed *." Is not this literally your case? Are not your Prophets now to you, as a book sealed up? Do you understand by them, when you are to expect your Messiah? or what are the signs of his coming? No, they are all long since past; and you are left in the dark, in endless and groundless expectation.

And in this method, there is no breach of God's promises, and yet his judgments have their full scope, and there is still room and hopes of his mercy. When his time comes to open your eyes, then will you return to him, and he will turn to you. But even unto this day, when Moses is read, the veil covers his face from you, i. e. the true import, and full end of the law; which veil is done away in Christ. For Christ is the end of the Law for righteousness to every one that believeth.

5. *Some of the Jews say, that he did come, at the Time appointed: but conceals Himself ever since.*

To avoid all the absurdities of this pretence of yours, some of you have set up another notion, viz. that the Messiah did come

* Isaiah xxix. 9, 10, 11.

at the time foretold by the Prophets, and has been in the world ever since, and is still; but, for your sins, conceals himself among the Lazers or Lepers, that sit at the gates of Rome, or elsewhere; others say that he is in Paradise, but there fettered in a woman's hair *. This we must suppose is by way of allusion to Sampson and Delilah. Some of the Rabbies put a mystical sense upon this; meaning by the woman's hair in which the Messiah is tied, our evil concupiscence, which retards his coming.

How horribly absurd and ridiculous is this? These sort of strained excuses were enough to convert any men of reason amongst you. Besides that they are contradictory, which shews one must be false. For the former pretence overthrows this; and this, if true, destroys that. But what foundation have you for this?

What prophecies have you for such a state of the Messiah?

What, was the end of his coming to keep himself concealed for 1600 years? and all that time to undergo so miserable and wretched a life, as you would have him?

How was his coming to be a light to the Gentiles so often prophesied of, if the Gen-

* Theodor. Hackspan. ubi supra. p. 351.

tiles have not heard of him from that time to this?

If he has undergone the state of a leper and a beggar now for above 1700 years; how do you object the afflictions and low estate of Jesus for thirty-three years, as inconsistent with the glorious state of the Messiah.

But if he be come, and, you know him not; and that this, you think, will solve all those prophecies concerning the time of his coming: behold, your own conjecture truly fulfilled. He is come, and you have not known him; while the Gentiles have been convinced by his miracles, and submitted to him, even to the uttermost parts of the earth, as was expressly prophesied of him.

Again, if you did not know him, what hinders but that you might likewise persecute him? And why should this seem a thing so impossible to you? Have ye not done the same to almost all of your own Prophets? You stoned Zechariah in the "court of the "house of the Lord*:" you persecuted Jeremiah, till the day that Jerusalem was taken? and the hands of your Priests and your Prophets were chief in the pursuit of his blood†, and after them the "cry of all "the people;" as it was in your persecu-

* 2 Chron. xxiv. 21. † Jer. xxvi. 8, 9.

tion of your Messiah. How often did you rebel against Moses, against David, against Solomon, against all your Prophets? How do they all complain against you? "Moreover all the chief of the priests, and the "people, transgressed very much, after all "the abominations of the Heathen; and "polluted the house of the Lord, which he "had hallowed in Jerusalem: and the "Lord God of their fathers sent to them "by his messengers——But they mocked "the messengers of God, and despised his "words and misused his Prophets, until "the wrath of the Lord arose against his "people, till there was no remedy*." And now it has risen a hundred fold more, since your despising and misusing of your Messiah. And your not knowing your Messiah was a just judgment upon you for your rejecting and persecuting all your former Prophets. Elijah complained that you had slain them all, every one of the Prophets, but himself alone; and he was forced to fly for his life, and was miraculously preserved†. In the solemn confession of the Priests and the Levites, and the covenant which they and the princes sealed; they

* 2 Chron. xxxvi. 14, 15, 16.
† 1 Kings xix. 10.

confess that they "slew the Prophets who "testified against them, to turn them to "the Lord*." This branch was never forgot in all their confessions, for it was notorious: "We have not hearkened unto "thy servants the Prophets, which spake "in thy name, to our kings, our princes, "and our fathers, and to all the people of "the land†." Why then should it be thought a thing impossible with you, that you should not hearken unto the last Prophet, the Messiah, who refused to hearken to any before him? Read all your provocations recorded Psalm cvi, and then your present obstinacy will not appear so strange to you, or so totally disproportionable to your former demeanour. It is said, ver. 7, "Our fathers understood not thy wonders "in Egypt." Then it is possible that you might not understand the wonders of your Messiah.

Your forefathers killed the Prophets; "and your fathers built their sepulchres; and you say, "If we had been in the days "of our fathers, we would not have been "partakers with them in the blood of the "Prophets: Wherefore ye be witnesses "unto yourselves, that ye are the children

* Neh. ix. 26. † Dan. ix. 6.

" of them who killed the Prophets *." And how have you " filled up the measure of your " fathers !" As our Messiah told you beforehand that you would do. That he would send you " Prophets and Apostles :" And that you would " slay and persecute them ; " that the blood of all the Prophets, which was " shed from the foundation of the world, might " be required of your generation †." And how severely has it been required? Believe, in this, our Messiah to have been a true Prophet; and that this last sin of your crucifying him, and persecuting his Apostles and Messengers whom he sent unto you, has been greater, as it has been more grievously punished, than all your former provocations: of which that you may be more sensible (for it is a material consideration) I invite you, as the last thing I shall say upon this head, to make the comparison betwixt your former captivities and sufferings, and that much more heavy hand of God which has lain upon you since your crucifying of your Messiah.

6. *The Judgment now upon the Jews, for the Blood of Christ : which they laid upon*

* Matt. xxiii. 29, 30, 31, &c.
† Luke xi. 49, 50.

Themselves and their Children (
xxvii. 25.) *is much greater, than*
they suffered for all their several
latries, and other Sins.

In the book of Judges* you are t
the several captivities into which you
sold for your repeated idolatries: First,
the hand of the king of Mesopotami
eight years: then, Secondly, after
years of deliverance, unto the king of M
for eighteen years. Thirdly, unto J
king of Canaan, for twenty years. Fo
ly, into the hand of Midian for seven
Fifthly, of the Philistines and Ammo
for eighteen years. Sixthly, of the P
tines for forty years †. The Seventh w
great and longest captivity of seventy
in Babylon. All these for your idol
But, after this you were cured of your
latry; and to this day have kept yours
in the greatest abhorrence of it. An
now, since your rejecting of our Me
and saying, "Let his blood be upo
"and our children," you have under
not a bare captivity, as in Babylon, w
you were all together, and Prophets s

* Judg. iii. 8, 11, 14.
† Ibid. iv. 3. vi. 1. x. 8. xiii. 1.

monst you to comfort you, and assure you of a restoration, and that in seventy years; but a dispersion over the face of the whole earth; without a king, without any prophet, as a people forsaken of God; and without a temple or sacrifice: and that not only for 70 or 700, but now almost 1700 years.

And if this heavy judgment be come upon you, for your not understanding the promises of God; and thereby hardening yourselves against the clear proofs which your Messiah brought of his mission; then is there no appearance of your being delivered, till you shall repent of this greater sin, and more grievously punished then your idolatries; to reject and crucify your Messiah!

The ingenious and learned Jew beforementioned *, answers to this, that the captivity of the ten tribes, has been longer than those of the two tribes: and it cannot be said, that the captivity or dispersion of the ten tribes was for the rejecting of their Messiah? And therefore, that it cannot be concluded, that the lesser punishment of the two tribes was for a more heinous sin (viz. of crucifying their Messiah) than that sin

* Limbor. p. 99.

(viz. of idolatry) for which, principally, the ten tribes were delivered to captivity.

Answ. Though the ten tribes were sent into captivity about 120 years before the two tribes, yet their captivity has not been so long. For as the temporal punishment of any man ends with his death; so the punishment of a nation, as a nation, ceases when that nation has lost its name, and is scattered or incorporated into other nations. Particular persons who have descended of that nation may suffer; but the nation is no more, and so cannot be said to suffer when it is extinct. As when a regiment is broke, it is no more a regiment, though the soldiers are incorporated into other regiments. Thus in families, a family is said to be extinct when the name is lost, and there are none left to support it; though all the particular persons of that family may live under other names, and in other families. And thus it is, that the family of the ten tribes of Israel are long since lost in the world. All the Jews now known being of the family of Judah, as distinct from Israel. But the family of Judah, consisting of the tribes of Judah and Benjamin, with the Levites, are still preserved to suffer, a visible example of God's just judgment and indignation against them. The very names of all the

other tribes of Israel being so far lost, as that not one of them is now known, or any Jew does so much as pretend to be of any of those tribes.

Though it is very probable that many of the ten tribes are incorporated (albeit they may not know it) into the two remaining tribes; yet all go under the name of the two tribes: and therefore the two tribes are they only who are said to suffer; as they only (and such of the ten tribes as were then incorporated with them) were concerned in the rejection and crucifying of their Messiah *.

But as the punishment of the two tribes has been so many hundred years continued longer than that of the ten tribes, for this their greater sin of crucifying their Messiah; so there was a plain and visible reason for the at first greater punishment of the ten tribes. 1. They rebelled from under the house of David 2. They fell into schism against the house of Aaron, and set up new Priests of their own. 3. As a consequence of both these, they set up a false worship, in the calves of Dan and Bethel; and returned not from their idolatry, their schism, and rebellion, till their extirpation.

* Lam. iv. 6.

And we may see a very legible hand of God upon them, in great judgments, all along from their revolt.

Judah had many bad kings, but some eminently good.

Israel had a succession only of nineteen kings from their defection, among whom there was not one that was good.

And they were carried away captive 130 years before the captivity of Judah.

But then the captivity of Judah having been continued so much longer than theirs (as before has been said) swells up the punishment of Judah now to exceed theirs, as their sin in crucifying their Messiah has far exceeded all the sins of the house of Israel.

Let me add to this, the many and miserable massacres and destructions of the two tribes since our Saviour under the several False-Messiahs whom they set up; in one of which they suffered, more than in either of the destructions of Jerusalem, by the Chaldeans, or the Romans, as before has been shewn, from their own confessions.

Now let us consider, that at the day of judgment there is no representation of persons; but every man suffers for his own sin. National judgments are only in this world.

And hence it is observable, that no wicked

nation has ever yet escaped a national judgment in this world. Though God may bear long with them; yet, if they do not repent, by a national sorrow and amendment, judgment overtakes them, even here. For no where else are there any national, either mercies or judgments.

And as all nations have been wicked in their several degrees; so have they every one been severally punished, according to their demerits, even before the sons of men.

But there are no judgments that have befallen any nation so legible as what have been sent upon your nation; particularly upon the two tribes. No nation, since the earth began, has been kept under so long a captivity and dispersion; so wonderfully preserved! and so remarkably punished! preserved for punishment! And, when God's time shall come, for a glorious restoration, in the acknowledgement of your only true and divine Messiah! O that this were the time!

But the learned Jew* has another answer, viz. that the Jews have not been free from idolatry, since their return from the captivity of Babylon, nor are at this day: and therefore that the comparison must fail

* Limbor. p. 101. n. iv.

which we draw betwixt the punishments th
have come upon them for their former id
latries, and this 1600 years dispersion, aft
they had forsaken their idolatry: which,
says, they have not yet forsaken. He say
that they have it in the utmost abomination
and avoid it wherever they can: but for th
fear, or other base motives, very many o
them have turned Mahometans, in all t
dominions of the Turk, in Africa, in Asi
in Persia, and Arabia. But though this
an apostacy, and forsaking of their law, ye
he does not charge it as idolatry, becaus
the Mahometans do not worship
images, but then he returns upon the Chri
tians, and says, that since the idolatry
the Church of Rome, multitudes of th
Jews have, to avoid persecution, embraced
the Popish idolatry in divers countries, and
even in our own times (says he) we have
fresh experiences of it. He names the
whole Neapolitan Synagogue of Barcelona,
and all the others in Catalonia, who turned
to the Church of Rome. And in Spain and
Portugal they have turned so fast, that he
says, "*Ex Judæis apostatis fere omnes et
principes, nobiles, et populares, origine
ducunt. Quod in iis regionibus adeo notum,*

* Limbor. p. 102.

ut nemo dubitaverit, i. e. "That almost all "of them, princes, nobles, and commons, "are sprung from apostate Jews: which "is so well known in those countries, as "that none doubt of it: notwithstanding," as he says, "for the obtaining of great places "and honours, especially ecclesiastical, they "are obliged to renounce Judaism, and to "bring certificates that they are not de-"scended of the Jews. Which," as we may easily believe him, "are attainable at "that, as well as other courts, where money "is not wanting." This, indeed, does plainly shew the suspicion, at least, that they are descended of the Jewish race. He says moreover, that many of their clergy, bishops, and even of the inquisitors themselves, are Jews in their hearts; and dissemble Christianity for the avoiding of persecution, and to gain honours and preferments; of whom, he says, some do repent and fly, as they can: and that there are in Spain both bishops, and the gravest of their monks, whose parents, brothers, and sisters, do fly into this country, (that is, into Holland) that they may freely profess Judaism. That many of the Friars, Augustines, Franciscans, Jesuits, Dominicans, have there, and in several other countries, renounced their idolatry, i. e. of the Church

of Rome. This, I suppose, he would make an argument of their returning back to Judaism. But he does not deny that there are many Christian countries, who have thrown off the idolatry of the Church of Rome, and yet do not Judaize. But now to consider all this whole excuse.

1. If many Jews, to avoid persecution submit to idolatrous practices; as this learned Jew confesses, that he himself had often bowed the knee to Baal, for which he begs God's pardon: yet this is still but the defection of particular persons; and cannot be compared to those national idolatries wherein their kings, and priests, and people, did concur, of their own choice, without any force or compulsion; as were their many idolatries before the captivity of Babylon, and none the like since. Their principles were then corrupted; but not since, for they confess that they have idolatry in the greatest abhorrence, though many of them cannot resist unto martyrdom.

2. But this learned Jew has afforded us a very material consideration; for if all Spain and Portugal, or the greatest part of them, and likewise many in other countries, are descended of the stock of the Jews, this may let us in to conjecture what is become of the ten tribes. It is certain they are

dispersed among other nations. And though they have lost their name, and consequently their nation, yet their posterity must remain somewhere, under other denominations. It is reasonable to believe that many of them did return to Judea, after the two tribes were restored to their country, and Jerusalem and their temple were built again. And, consequently, are mixed among them to this day. It will not be so easy, without this, to reconcile the vast numbers of the Jews that were destroyed in the siege of Jerusalem, under their several false Messiahs; and that are now dispersed all over the world. From whence I make these inferences.

1. That many of the ten tribes might be involved in the guilt of crucifying their Messiah, and standing out against him unto this day, though all going then under the name of Judah, or the two tribes: and, consequently, sharing with them in the punishment.

2. If the Spaniards, Portuguese, and other Christians, are of the race of the Jews, they must be of the ten tribes; so far, at least, as they were mixed with the two tribes. And they turned more into other nations than the two tribes: because they have lost their name and nation, which only survives

in the two tribes. Therefore the ten tribes may be said to be more converted to Christianity than the two tribes; who only, of name, of all the tribes, persist in their infidelity against Christ our Lord.

This will make the punishment of the ten tribes, for their idolatry, schism, and rebellion, much less than that of the two tribes, for the rejecting and crucifying their Messiah; and this sin of the two tribes to be much greater than that of their own former idolatries, as the punishment of it has been many ways more remarkable, transcendent. Which, I pray God, you may lay to heart as you ought.

3. Many myriads of the Jews*, as well priests as others, were converted to Christianity, in the beginning of the Gospel, upon conviction of what they themselves had seen and heard: about 3000 at one sermon, 5000 at another; multitudes both of men and women†. These, with their religion, lost (in time) their nation, or the name of Jews, having embraced that of Christians in the stead of it. And their posterity are Christians, though of the Jewish race.

Now, by reasonable computation, there are more of these Christian Jews at this

* Acts xxi. 20. vi. 7. † Acts ii. 41. iv. 4.

day in the world, than of all that are known by the name of Jews.

For the Jews were almost all cut off, and utterly extinct, in the destruction of Jerusalem by Titus: and, more afterwards by Adrian, for the adhering to their False-Messiah Barcosbas. And all that now go by the name of Jews are sprung from the small remainders that were left out of these destructions, like brands plucked out of the fire.

Whereas the Christian Jews escaped all these, and all that came upon the other Jews, for their several False-Messiahs before mentioned. And which is wonderfully observable, the Christian Jews that were in Jerusalem when it was besieged, were saved by a miraculous Providence: the siege being unaccountably raised for a short time, till the Christian Jews, taking hold of that warning of our Saviour, *Matt.* xxiv. 16. fled to Pella, a city in the mountains; and thereby escaped that dreadful overthrow, which swept away the unbelieving Jews that waited their fate in Jerusalem. By this it appears, that the stock of the Christian Jews has increased and spread much farther than that of the infidel Jews; whose tree was twice cut down by Titus and Adrian even to the ground, and left to spring again

out of the old root; besides the many [illegible] loppings afterwards, under several [illegible] of their False-Messiahs. Whereas the believing Jews have encreased and multiplied without any of these interruptions, and spread far and wide through the world. From whence we must conclude, that [illegible] the greatest number of the Jews are converted, and have embraced the Christian faith; and by this means are delivered from that servitude and dispersion, which now lies only, as a curse, upon those infidel Jews who continue in their obstinacy against the Messiah.

Let me here take notice of another passage in the place before quoted of Limborch, where the learned Jew, speaking of the defection of so many of the Jews to idolatry, to Mahometanism, &c. according to the countries where they live, wishes the Jews were as good as this argument of the Christians would suppose them, viz. That they had reformed from their idolatry since their return from the captivity of Babylon, and were in other respects better than before, excepting that sin of rejecting their Messiah, and persisting in it. Which this learned Jew will by no means allow; but, to avoid the force of this argument, he makes the Jews now more wicked than ever. Upon

which occasion I would mind you of your exposition (before mentioned) of the liiird of Isaiah, which makes them most holy and righteous; and that their dispersion was for the conversion of the Gentiles by them; whereas now you make them grow more and more wicked, and that they are corrupted every where with the idolatries and delusions of the nations, instead of converting them.

Theodr. Hackspan, in his book before-quoted, p. 394. cites the Jewish Rabbies and Talmud making the ancient Jews much better than the modern. He quotes Jalkut upon the first of Isaiah, and upon these words, that "Righteousness lodged in Je-"rusalem," R. Juda, F. R. Simonis, says, "That there was not a man then to be "found in Jerusalem, in whose hands any "sin was to be found. But how was this? "The daily morning-sacrifice did cleanse "the sins of the night; and the daily even-"ing-sacrifice, the sins of each day; so "that none was to be found in Jerusalem "upon whom there was any sin." Thus he. But of the Jews, after the daily-sacrifice did cease, it is said in the Talmud by Jochanan Massech. Joma. cap. 1. That "a "nail of the former Jews was better than "the whole body of the after Jews." Be-

cause the daily sacrifice was wanting, by which the former Jews were cleansed.

See how vile the modern Jews are here made, ever since the destruction of the second temple! How vile this learned Jew here makes them! And this, that they might find an excuse for the delay of the Messiah thus long after the time foretold by the Prophets.

But at another turn, when they apply what is said of the sufferings of the Messiah in liiird of Isaiah, to their own present suffering state; then they are "the righteous "servants of the Lord, and there is no "deceit in their lips!" Then do they apply to themselves all that righteousness, which is there spoken of the Messiah. At one time, they are more vile than the Heathen among whom they are mixed; at another time, they are righteous above all that are on the earth, and by their righteousness the Gentiles are to be converted.

These contradictory pretences, set up severally as they are pinched, shew the desperateness of their cause. Therefore I will labour this point no further, but proceed to another topic.

SECT. VIII.

The Promise of another Priesthood, superior to that of Levi.

It is strange that you will adhere so obstinately to the letter of those promises made to Levi, which yet you must acknowledge, are, (according to the letter) and have been, long broken; and yet so easily get over the letter of the promises concerning the Messiah; which can never be fulfilled but in the person of Jesus Christ.

Especially considering that in that famous Prophecy of the Messiah, *Psal.* cx. it is expressly said, that he should be a Priest, not of the order of Levi, but of Melchizedek. Here was a new priesthood: and a change of the priesthood does necessarily infer a change also of the law. In your sense of the promises to Levi, you make that promise of the future priesthood after another order, to be a contradiction to the promises made to Levi; but in our sense, they both stand together, and the one fulfils and completes the other. If you will admit no change of the Levitical priesthood, you must throw off the Psalms of David, as well as the Gospel of Christ. Then consider, that

the promise to the priesthood, of which David, then prophesied, was confirmed by an oath, that God would not alter his purpose, "I have sworn and will not repent." There was no oath to the priesthood of Levi. Again, the priesthood of the Messiah was declared to be eternal. Thou art a Priest for ever. And the type of this priesthood in Melchizedek, was more noble than that in Levi: because Abraham the father of Levi and of all Israel, did pay an acknowledgement to the priesthood of Melchizedek, as superior to his own, in paying of tithes to Melchizedek, instead of receiving tithes from him; and being blessed by Melchizedek, as his superior.

When the flowing in of the Gentiles to the Church is described; it is written, "I "will take of them for Priests and for Le-"vites, saith the Lord*;" or, if this were to be understood of the Jews, yet the covenant with Levi would be at an end, if the priesthood were enlarged to let in those of other tribes. And it is promised, "ye shall "be to me a kingdom of Priests†." This could not be under the Mosaical dispensation, but it is under the Evangelical; where the priesthood, which is designed to serve

* Isai. lxvi. 21. † Exod. xix. 6.

the whole earth, is not, it cannot be confined to one family, or tribe, or nation: and so the whole kingdom of God, which is the whole world, as they that are made capable of the covenant of grace; so also of the priesthood.

And if the whole Gentile world were gathered unto you (as you expect) then surely one tribe of Levi would not be sufficient for Priests to them all. So that according to your own expectation, there must be a change. And yet,

SECT. IX.

God cannot alter what he has once ordained.

Your great objection is, that God cannot alter any thing that he has once ordained. It is true, God is immutable, and cannot change; and what he ordains, must answer the ends for which he has ordained it. He does not always tell us what those ends are; and therefore we cannot always tell when they are accomplished. But when he pleases to make known to us the ends for which he has obtained such things, what it is they tend to, and when they are to be

accomplished; then when they are accomplished at the time he has named, to think this any breach of promise, or alteration in God, which is the highest proof of his veracity and unchangeableness, is a great weakness in our understandings, and our great unhappiness, when this betrays us to oppose and fight against the counsel of God, and forfeit our share in his glorious dispensations, all ordained to bring us to bliss.

1. *This pleaded by the Samaritans against the Jews.*

This objection of yours, which keeps you from Christianity, is that which has divided the Samaritans from you. They stick to the institutions given to the Fathers, to Abraham, Isaac, and Jacob; and think that what was after commanded to Moses, cannot alter what God had before appointed. "Our Fathers worshipped in this mount-"tain," said a woman of Samaria to our Messiah, "and ye say that in Jerusalem is "the place where men ought to worship*." Our Lord determined the case on your side against the Samaritans, and said that "*Sal-*"*vation is of the Jews.*" But by the same

* John iv. 20.

argument that you can defend yourselves against the Samaritans, you must yield up the cause to the Christians, for if God could alter his institutions from what he gave to the Fathers, to what he commanded by Moses, why not from what he commanded by Moses, to what he instituted by Christ.

2. *No Pretence from hence to the Alterations introduced by Mahomet.*

If you say, that the argument will run on to all changes, as from what he instituted by Christ, to what it is pretended he anew revealed to Mahomet, and so on to the end of the world; and then nothing can be certain.

I answer, that Mahomet could not prove his pretended Revelations by those marks as Moses and Christ did: and they only, as shewn in the first part of this discourse. And she may safely venture all the impostors in the world, to counterfeit these marks, and to believe them, if they can.

But in the next place, Christ was foretold by Moses, *Deut.* xviii. 18. Yea, and all the Prophets that follow after, as many as have spoken, have likewise foretold of these days, in which our Messiah came into the

world, and fulfilled all that they had prophesied of him. So that the Gospel is a confirmation and fulfilling of the law, and bears witness to it.

But though the Alcoran does acknowledge both the Scriptures of the Old and New Testament, and so far bears witnes to them; yet it cannot shew that Mahomet was foretold either by Moses or Christ or by any of the Prophets. Nay, Christ was told, that he is the last, and none to come after him; and therefore gives us caution to believe none such. So that the Alcoran is in direct opposition both to the Law and the Gospel.

If Moses had said that he himself was the last that God would send, then could not you expect any Messiah to come. But since Moses has told us of a Prophet that God would send after him, and commanded all to hear him; and threatens God's judgments upon those who will not hearken to the words of God which he shall tell them *; what difficulty should you make to hearken unto him, who has come with the same attestation and seal of God as Moses himself did?

* Deut. xviii. 19.

3. *Several Alterations in the Jewish Economy.*

If you say, that you are forbidden, *Deut.* xiii. to trust even miracles against what Moses commanded. That Scripture shall be considered by and by; and it will be shewn, that it extends only as to the worship of false gods; and that they are not true but seeming miracles that are there spoken of.

But your Talmud, (*tit. de Synedrio*) gives this as a standing rule, "That any command whatsoever, may without scruple be "transgressed, by the command of a Prophet;" that is, who works miracles to attest his mission.

This is to be understood of those commands, which stand only upon positive precepts of God's institution; and have not a moral, which is an indispensable obligation, in their own nature.

And of this there are many examples in Scripture, even where no miracles were wrought to warrant them; but they gave place oftimes to cases of necessity and public good.

How oft have the treasures of the temple, which were hallowed, being dedicated

to God, and the very gold upon the doors and pillars of the temple, been given to heathen and idolatrous kings (when other treasure there was none) to procure peace to the kingdom upon great emergencies? and no censure past upon this.

David, in a case of necessity, eat of the hallowed bread *, and those that were with him, of which it was not lawful for any but the priests to eat; and was blameless.

The command of the Sabbath was transgressed, as often as the eighth day for the circumcision of a child fell upon that day.

Joshua, and all the men of war compassed Jericho on the Sabbath-day †.

Circumcision (so positively commanded) was omitted forty years in the wilderness ‡.

Samuel sacrificed at Mizpeh, and built an altar at Ramah §, neither of which was the place that God had appointed: which was the contrary to the general command, *Deut.* xii. 13, 14. And, besides, Samuel was no Levite; and there it was death for him to offer sacrifice, by *Numb.* xviii. 7.

The same did Eliah, (who was not a Levite) and had God's approbation by a great miracle then shewn ‖.

* 1 Sam. xxi. † Josh. vi. ‡ Ib. vi. 5.
§ Sam. vii. 7, 17. ‖ 1 Kings xviii. 38.

The place of which Moses spoke, *Deut.* xii. 5, 6. that God would "choose to put "his name there," was established at Shiloh, which bore the name of the Messiah; and was called "The Tabernacle which "God had pitched among men." *Psalm.* lxxviii. 60. It remained there from the days of Joshua to Samuel, about 450 years. And thither they brought their tithes, sacrifices, &c. and came up yearly to worship, as Moses had commanded, to the House of the Lord, which was there *.

Yet this was altered, by the authority of David and Solomon, who set it up at Jerusalem: and moreover, made several changes in the courses of the Priests and the Levites, and other parts of the worship of God, which Moses had commanded, particularly as to the time of the Levités service†, which, by the commandment of Moses, was from the age of 30 to 50‡. But this, by the last words of David, was altered, and they were to begin their service at the age of 20. And the reason is there given, becaue the manner of their service was changed, not being so laborious, as when they were to carry the ta-

* 1 Sam. i. 3, 7. † Numb. iv. 3, 23.
‡ 1 Chron. xxiii. 27.

bernacle upon their shoulders. The practice of which ceased, when the house of the Lord was built at Shiloh, after the conquest of Canaan; for then the ark was fixed, and all the tribes repaired to it at Shiloh*, and it was carried about with them from place to place as formerly. Yet this alteration of the age of the Levites service was not made till the time of David, but served ever after. *Ezra* iii. 8.

And there was no prophecy going before to warrant these changes; nor had Moses spoke any thing of them.

But he spoke expressly of the Messiah, and implied changes to be made by him. For he gives strict charge to "hearken to "what he should command†;" and threatens God's judgments to those who should refuse. Now what occasion was there for this, if he had no more in commission than Moses had, and were to command nothing more or less than Moses had done? If he were only to reinforce what Moses commanded; that was the business of lesser Prophets, and would make him less than Moses; which I suppose none of you will say.

* Joshua xviii. 1 1 Sam. i. 7. iv. 3.
† Deut. xviii. 15. 18, 19.

But beside Moses, we have the joint voice of all the Prophets, which do in express terms declare, that the Messiah would make great changes from what Moses commanded, and introduce a much more glorious state into the Church; which Isaiah expresses by New Heavens and a New Earth*; and tells, that at that time, God would throw off the Jews, and make others his chosen; "And ye," says God to your nation, "shall leave your name for a curse "to my chosen; for the Lord God shall "slay thee, and call his servants by another "name†." And, "In those days, saith "the Lord, they shall say no more, the "ark of the covenant of the Lord; neither "shall it come to mind, neither shall they "remember it, neither shall they visit "it, neither shall that be done any "more‡." "Behold the days come, saith "the Lord, that I will make a new cove-"nant with the House of Israel, and with "the House of Judah; not according to "the covenant that I made with their fa-"thers, in the day that I took them by the "hand to bring them out of the land of "Egypt §."

* Isa. lxv. 17. lxvi. 22. lxv. 15 † Jer. iii. 16.
‡ Ib. xxxi. 31, 32. § Not by thy Covenant. See Ezek. xvi. 61.

And it is told, that the Messiah should be a priest, but not of the order of Levi, as before shewn. And, as your priesthood, so it is said, that God would reject and put an end to your sacrifices, and bring in their place the great and only expiatory sacrifice of the Messiah. "Sacrifice and offering thou didst not desire; "burnt-offering and sin-offering hast thou "not required: What then? a body hast "thou prepared me, (says the Messiah) "and lo I come to do thy will, O God: "in the volume of the book it is so written "of me*."

Thus it is written of the Messiah, and of the changes which he was to introduce: yet you will have none of them, because they are changes; though you make no scruple of the changes by David, Solomon, and others, of which there were no prophecies: nor did they attest their mission, as our Messiah has done, by such a multitude of miracles, and of such a wonderful nature, as never before were shewn upon the earth.

Nay, you yourselves have made alterations, without the command of any prophet that you can produce, or of any miracles

* Psal. xi. 6, 7.

to warrant you. For you are commanded not to add to what Moses commanded, as well as not to diminish *. Yet how many traditions of your elders do you observe, that were never commanded by Moses? as the washing of pots and cups †, &c. If that were all; for you have traditions quite contrary to the law of God, and which render them of none effect. Moses said, "honour," that is, support "your father and "mother:" but ye say, if a man has made a voluntary corban, or gift of what he has, though in reversion, to the temple, or other use of your law; he is free from that part of the fifth command, which you have thus enervated by your tradition. And many other such like things do ye. Nay, you have laid an eternal fund of traditions to vie with the written law: these you suppose delivered to Moses, and by him orally conveyed to your elders, of which they have the keeping, their stock is inexhaustible. And these you make of equal authority to the written law.

What prophet or miracle had you for changing of the posture in eating the passover, so positively commanded, *Exod.* xii.

* Deut. iv. 2. v. 32. xii. 32. † Josh. i. 7. Prov. xxx. 6.

11? Yet after you were at rest in Canaan, you made your own construction upon the equity of the command, and released yourselves from the trouble of that manner of eating it.

You likewise added a post-cœnium to it, which you observed with as much strictness as the Passover itself.

You added baptism to circumcision. And several other things which were not commanded in your law.

Yet you reject your Messiah, because you say, he made alterations in the ordinances which Moses delivered.

SECT. X.

The great Objection, from Deut. xiii. 1—3.

From what has been said, I hope it will not be a difficult task to remove from you all scruple as to that master objection, which you most insist upon, grounded upon *Deut.* xiii. 1, 2, 3. where it is said, "If there arise among you a prophet, "or a dreamer of dreams, and giveth thee "a sign or a wonder, and the sign or the "wonder come to pass, whereof he spake "unto thee, saying, let us go after other "gods (which thou hast not known) and "let us serve them: thou shalt not hearken

"unto the words of that prophet, or that "dreamer of dreams; for the Lord your "God proveth you, to know whether you "love the Lord your God with all your "heart and with all your soul." From hence you would infer, that you are not to believe our Messiah, let his miracles be never so great, because he seeks to turn you after other gods.

1. *They were not True Miracles which are here spoken of.*

The sign or wonder here mentioned, is not any true and real miracle; but only telling of something which might afterwards come to pass. And this has happened, and may happen many times by chance, which yet may seem a wonder to the people, and it is only against these false and seeming miracles that God here guards his people; which he sometimes permits for the trial of their faith. Therefore observe, the word miracle is not used here, only a sign, a wonder, or a dream.

For none can work a true and real miracle, but God. And it cannot without the highest blasphemy be supposed, that God would work a miracle, on purpose to set his seal to a lie. If this were possible,

it would destroy all revelation; for how could we know when it were true or false? Therefore where there can be no doubt as to the miracle, there can be no scruple as to the revelation which that is brought to attest.

Now the miracles of our Jesus were such as that there can be no manner of doubt concerning them. The most hardened Deist upon the face of the earth, if he allowed the matters of fact, would grant them to be true and real miracles. And you must either allow them to be such, or throw off all those of Moses, which were neither so great, nor so many.

This the first answer I give, which concerns the nature of the sign or wonder that is spoke of, *Deut.* xiii. The next answer is concerning that thing for which such a sign, or wonder, or dream is produced; and that is, "to go and serve other gods." And as to this, consider,

2. *This Command respects only the Worship of False Gods. Which cannot be extended.*

What are these gods here spoke of? It is told, ver. 7. "Namely, the gods of the "people which are round about you, nigh

"unto thee, or far off from thee, from the "one end of the earth, even unto the other "end of the earth;" that is, all the gods of the heathen world; and against all these our Jesus is as severe as your Moses, and confirms this very text, and all that Moses commanded against them. They are called devils, over and over again, 1 *Cor.* x. 20, 21. And Christianity, wherever it has come, has rooted out all the Pagan idolatry, more than ever the law has done.

1. *To the Worship of Christ.*

If you say that our Jesus would have men to worship himself. 1. That is none of the Gods mentioned in this place of Deuteronomy; for you will not say that any of the heathen did worship the Messiah. 2dly. You do not refuse worship to the Messiah: David called him Lord, and said of him, "Thy throne, O God, is for ever and ever "—And God, even thy God hath anointed "thee*."—And says to the King's daughter (that is, the Church) "he is thy Lord, and "worship thou him." And God calls him his fellow or associate†; and commands all

* Psal. cx. 1. Ib. xlv. 6, 7, 11. † Zech. xiii. 7.

the kings of the earth * to kiss (that is, to worship) the Son (for that was an act of worship †.) And David speaks of him (which can be applied to Solomon, no otherwise than as he was a type of the Messiah), "They shall fear thee as long as the sun "and moon endure, throughout all gene-"rations—He shall have dominion from "sea to sea, and unto the ends of the "earth ‡—All kings shall worship or fall "down before him; all nations shall serve "him:—Prayer shall be made ever unto "him;" or, he shall ever be adored—"All "nations of the earth shall be blessed in "him, and all the heathen shall praise "him;" these are the very epithets given to the Messiah (and can belong properly to no other) who is called the "Desire of "all Nations;" and that "in him all na-"tions of the earth should be blessed; and "to him shall the gathering of the Gentiles "be §:" which is to Christ our Jesus, but was not to Solomon, unless in a very low sense, as he was greatly famed for his wisdom, which made him much respected by many of the heathen; but they had no relation to him, or were gathered unto him as

* Psal. ii. 12. † Job. xxxi. 27. 1 Kings xix, 18. Hos. xiii. 2. ‡ Psal. lxxii. 5, 8, 11, 15, 17. § Hag. xi. 17. Ib. xi. 7. Gen. xii. 3. xviii. 18. xxii. 18. xlix. 10.

their King or their Saviour, as they are now to our Jesus, whom Solomon did, but faintly, represent. And if you should apply the worship before mentioned to Solomon, then surely, much more to the Messiah. So that the worship of him is established in your own Scriptures, and comes no way within the prohibition of *Deut.* xiii. which respects only the worship of the heathen deities. Let me add here what your Talmud (*tit. de Synedro*) says, that Jesus is not the name of any idol, nor can be reckoned such, when the Christians do refer the honour they pay to him, to God the creator of all. And (*tit. Schebuoth et Sabboth*) agrees with Rabbi Solomo, who upon *Gen.* xxii. 18. does acknowledge, that God might take upon him human nature, and thinks that he had done it, for a time. And the Chaldee Paraphrase (upon *Hosea* i. 7. and other place) calls the Messiah the "Word of God," the same that our St. John calls him (*John* i. 1, &c.) And your Talmud upon Taanith, says from *Isai.* xxv. 9. That at that time, God would be pointed at, and shewn even with the finger.

The above-quoted Psalms, which speak of the worship of the Messiah, are owned to refer to the Messiah. The second Psalm by David Kimchi, Abraham Esdra, R. Jonathan, in Beresith Rabba, and that most

learned Rabbi Saadia; who owns the same of *Psalm* cx. as the Chaldee Paraphrase does of *Psalm* xlv.

But there needs not attestations, for these Scriptures are exprest in such a strain, as may indeed be accommodated, at an infinite distance, to transactions here below: but cannot be properly applied, nor verified of any but the Messiah. And some are such as can, in no way, be adapted to any other. What other did David call his Lord? What other claims the worship of all the kings upon earth? Whose kingdom but his is without end? And extends to the "uttermost part of the earth?" All which, in the second Psalm, is given to the Son, but was not given to David. Neither was it given to David, that his flesh should not see corruption, as it is promised, *Psalm* xvi. 9, 10. but was verified of none that ever entered the grave, except only of our Messiah.

2. *To the Doctrine of the Blessed Trinity.*

You urge our doctrine of the Holy Trinity, as inferring plurality of gods: and so to be brought within the prohibition, *Deut.* xiii. But you cannot say, that this is any of the gods of the Heathen, who only are

exprest in that command: When we profess to worship none other but that one only God, who spoke to your fathers in Horeb, out of the midst of the fire. And we detest all thoughts of any other God. Our great Messiah taught us this to be the first of all the commandments, that the Lord our God is one Lord*. And all expositions of the blessed Trinity, or inferences from it, that do, in the least interfere with this, we condemn as impious and heretical.

But whether this one most simple and uncompounded nature of God may not be communicated to three eternal persons, without either confusion of the persons, or dividing of the substance, does, in no way, interfere with the unity of the nature, because this very hypothesis does suppose the unity of the nature, in the strictest sense that is possible. And if we should be under great difficulty (as how can it be otherwise) in explaining such an unfathomable mystery, yet can it not infer Polytheism upon us, while we are ready to part with all, rather than to admit of that.

You know, we bring many proofs for this, out of your Scriptures of the Old Testament (some are named hereafter) and you cannot

* Mark xii. 29.

infer from hence, that we do not own these Scriptures (nay this is a proof, that we do own them) only that we do not understand them aright. And if you should prove against us, that we do not rightly understand (who does?) the divine incomprehensible nature; while we contend, as earnestly as you, for the necessity of its unity, you cannot charge us with Polytheism for our mistake in other matters. And therefore this can never come under the prohibition of *Deut.* xiii.

I say not this, that I would wave entering with you upon this subject: But there is not room for it in this short Essay. It would require a discourse by itself. All that I am, at present, concerned in, is to shew you, that this can be no cause for your rejecting of our Messiah. There are some called Christians, who say, that we have mistaken our Messiah, in this point. But I would be loath to clear you from the objection by that method. Only thus much it shews you, that if we have mistaken the Gospel, so have the law too, as to the doctrine of the Holy Trinity: And this can be no more an argument that we set up Polytheism against the law, than against the Gospel, which as strongly asserts the unity of God as the law, and confirms all that the law says of it.

Therefore if you reject the Gospel, because we would infer a trinity from thence; you must, upon the same account, reject the law too. If our inferences are not just, the Gospel is cleared as well as the law. And if our arguments do hold, then the law does infer a trinity as well as the Gospel.

Nor is it we Christians alone that would infer a trinity from your law, your own Cabalists to distinguish God into three lights; and some of them call them by the same names as the Christians, of the Father, the Word, and the Holy Spirit; and yet say, That this does not at all break the unity of God. Your famous Philo expresses the same in many places. Upon the sacrifices of Cain and Abel, he says, That God was accompanied with his two supreme virtues of power and goodness: And that God being one, did produce, out of his clear mind, three operations, of which each is unmeasurable or infinite; for that his powers are unlimitable. And in his second book of the husbandry of Noah, he distinguishes these into τὸ ὄν, τὸ Δεσποτικὸν, τὴν Ἵλεω Δύναμιν. i. e. being, power, and goodness. In his allegories, he calls the word, the name of God, and the maker of the world, or the great instrument of God, whereby he made the world, the same as our Gospel, *John* i. 3. And in his book

before quoted of husbandry, he calls the word by the same name as we do, *Heb.* i. 3. Χαρακτὴρ, the express image of God. Moses the son of Nehemannus calls him the angel the redeemer, who is called the face of God, that is, says he, God himself, the same that appeared to Jacob at Bethel, and said to Moses in the bush, I am the God of thy father, &c. The Lord that should come to his temple. And the angel of the covenant prophesied of *Mal.* iii. 1.

Maimonides in his book of Foundations, and after him Joseph Albo distinguish in God; 1. That which knows. 2. That which is known. 3. The knowledge itself.

But I will not detain you here with quotations, our Eusebius, in his book of the Preparation of the Gospel, p. 327. tells you that all your Rabbies after the God of all and his first-born Wisdom, do join into the same divine nature a third, whom they call the Holy Ghost, by whom your inspired persons were enlightened. And you do all generally agree, That this Holy Spirit, was not any thing that was created: And yet you distinguish it from him that sent it. Your Rabbi tells us that in the word Elohim, there are three degrees, each distinct by its self, yet all one; joined in one, yet not divided from one another.

And, as you make that Holy Spirit which inspired the prophets, not to be a creature, yet distinct from him who sent him: So you make what you call the Schechina to be a divine thing: And distinguish it not only from God, but from that Holy Spirit. As in your Jerusalem Gemara, of Documents, chap. 3. And the Babylonish Gemara, tit. Joma, chap. 1. Your R. Jonathan, in the preface Ecka Rabthi, says, That the Schechina waited three years and a half upon Mount Olivet, expecting the conversion of the Jews.

This was the place where our Jesus (the true Schechina) made his abode*. And whence he rode into Jerusalem, to accomplish his blessed passion. And the time of his preaching, was about three years. So long he said, he would bear with the obstinate Jews†. This may be applied, as to what your high-priest said, though himself knew not the true import of it‡.

Now then, all these forecited testimonies to the Holy Trinity, whether of Jews or Christians, are not the setting up of any other God, but only searching into the nature of that God whom we acknowledge, as, to give an example (though any parallel to

* Luke xxi. 37. xix. 29. † Luke xiii. 7.
‡ John xi. 51.

God must be at an infinite distance) we argue three great faculties in our soul, the understanding, the memory, and the will: And that these may be understood, without either confusion of the faculties, or division of the substance of the soul. And suppose that some should object, that this was making of three souls. I say, that whatever the consequence might be from this hypothesis, yet that no man could be justly charged with holding three souls in man, who professed that he held but one. We are not to be charged with the consequences of an opinion, so as to infer that we do not hold that opinion: For we may not see all the consequences of what we hold. Therefore though three faculties should infer three souls, yet cannot he who holds three faculties, be charged with holding of three souls, while he does hold but one soul; and thinks that the contrary, does not follow from his holding of three faculties in the same soul.

Thus, though three persons did infer three Gods: Yet does not he hold three Gods, who holds three persons in one and the self-same God.

If you say, that this will excuse all idolatry, as of those who worshipped the sun, &c. because of God's supposed residence there. I answer, no, because supposing of

that residence, yet it would be idolatry to worship the sun, or any thing else, merely because of God's residence in it. As you would have thought it idolatry to have worshipped the temple, or the cloud of glory, because of God's special presence, which was there afforded.

But they did not think it to be idolatry, was it therefore none? No, our thoughts cannot alter the nature of things. And there are sins of ignorance. None ever confessed, no, nor, I believe, thought himself to be an idolater: For then, it must be supposed, that he would not continue in it. But he that adores one God in three persons (supposing him mistaken in his judgment) comes not under either of the branches of idolatry. 1. Of a false object. 2. Of a false manner of worship. For the manner, there is no pretence; that consists in the worship of God by images (which he has forbidden) whether artificial, or of our making; or natural, by any creature of God's making; as any of the host of heaven, sun, moon, or stars; or any thing here below, as of men, birds, beasts, fish, &c. though the worship be referred to God, as represented by them; or from his supposed residence or presence in them. This is idolatry in the manner of our worship. But nothing of this can be

applied to the three persons, which are supposed to be God himself. This was your idolatry in the Golden Calf, which you did not take to be God himself, that you yourselves had made; nor could such folly be supposed in your Solomon, as to think the images he made, to be that God that made him. This was the idolatry forbidden in the second command.

Then, for the first command, which relates to the object of worship. If that be taken for setting up any creature as the Supreme Being; or giving divine honour to angels or other ministers of God, as inferior or middle deities, betwixt the Supreme Being and us, as the heathens thought their demons, whom therefore they called *Dii Mediocxomi:* In neither of these senses, can idolatry be applied to the three persons supposed to be in the divine nature. For 1st, They are not creatures, nor 2dly, any inferior deities; nor so supposed to be. But all equally to partake of the same one divine nature; as the three faculties do of the same one and indivisible soul. And therefore whatever mistake may be supposed in the hypothesis, yet it cannot come under any notion of idolatry. And no otherwise can the worship, or paying of divine honour to the Son or Messiah (already proved) be

excused from idolatry, than by acknowledging him to be the Word of God (as you yourselves have called him) that is, one of the divine persons in the godhead. And this does avoid all notion of idolatry in the worship of him: And can no ways come under that prohibition of *Deut.* xiii. against worshipping of the false gods of the heathen. You lay not this to the charge of your own Talmud and Rabbies, who gave the same expositions of your Scriptures as we do. And you know how many of them do think, that a plurality of powers in the one nature of God, Elohim, which is the plural number; and in these texts, among many others of the Old Testament. *Gen.* i. 1, 26. iii. 22. xix. 24. *Psal.* xlv. 6, 7. lxviii. 18. cx. 1. *Isai.* ix. 6. xlviii. 16. *Jer.* xxiii. 6. *Mich.* v. 2. *Zech.* ii. 8, 9. iii. 2. xii. 10. Now may we not reason upon these texts, as you have done, without imputation of Polytheism? And so of the texts in the Gospel? And when you come to embrace the Gospel (God send) we will reason with you, as with some amongst ourselves, upon what proofs are there, answerable to, and explanatory of those texts in the Old Testament, which favour the doctrine of the Holy Trinity; and then, and not till then, will be the proper time to enter with you, at large, upon this controversy.

But what I have now said, I hope, will be sufficient to remove all scruple from you against the Gospel, from that text of *Deut.* xiii.

And then that other text, *Deut.* xviii. 19. will look very terribly upon you, that whoever should not hearken to the Messiah, when he came, God would require it of him. And you feel it severely, that God has required it.

3. *The Jews have given up this Objection.*

But, to put an end to this objection from *Deut.* xiii. the Jews have yielded it. If they will allow that learned Jew who disputed with Limborch to give their true sense: And that according to their own Talmud before quoted (*tit. De Synedrio*) which says, That any command may be transgressed, by the command of a prophet, i. e. who can work miracles to prove his mission.

And says that learned Jew, If Christ, after he rose from the dead, had publicly said to the whole congregation of Israel, Hear, O Israel, I am the Lord thy God, who brought thee out of the land of Egypt: And now have redeemed you from a greater captivity of sin; whom you have sacrilegiously put to death. *Abs Dubio* (says he) without doubt,

all Israel had believed, even to this present day. Nor had there been room left for any doubt, or suspicion *. Thus he; and he thereby yields, that such a miracle as this, would have convinced all the Jews to believe Christ, when he called himself God. And therefore he must grant, that, notwithstanding of what is said, *Deut.* xiii. miracles are sufficient to vouch even the divinity of Christ. And then the dispute must only lie upon the miracles recorded in the Gospel. For the truth of which, I refer to what is said in the first part against the Deists.

SECT. XI.

God's exact fulfilling of his Promises. Particularly of one very remarkable, to the Jews: Which is miraculously visible, at this Day.

I would in this place call upon you to reflect, how very exact and particular God has been in fulfilling all the promises he has made unto your nation. One especially, which does confound the deists, who call for ocular demonstration, and have it,

* Limbor. Collat. p. 132.

to their astonishment, in seeing at this day the fulfilling of a most wonderful prophecy and promise made to your nation, so many ages past.

The deists have made you, of all people, their reproach, because you have been called the peculiar people, the holy nation, chosen of God before all nations upon the earth. Yet ye were the fewest of all people. And they called you the most inconsiderable and contemptible*: And thence argue (in their bold and prophane manner) the injustice and nonsense of God's preferring these to all the great nations and monarchies upon the earth.

They will not believe that God had more regard to the Jews than to any other people; or gave any prophecies concerning you. They say you coined those prophecies after the facts they speak of. But they demand the fulfilling of a prophecy, which they may see. And this that I speak of is obvious to the eyes of all the world, it is recorded, *Jer.* xlvi. 28. "Fear thou not, O Jacob my ser-"vant, saith the Lord, for I am with thee, "for I will make a full end of all the nations "whither I have driven thee, but I will not "make a full end of thee, but correct thee

* Deut. vii. 7.

"in measure, yet will I not utterly cut thee "off." You will find the same ch. xxx. 11. and ch. xxxi. 36, 37. it is written, "If those "ordinances depart from before me, saith "the Lord, then the seed of Israel also shall "cease from being a nation before me for "ever. Thus saith the Lord, if heaven "above can be measured, and the founda- "tions of the earth searched out beneath, I "will also cut off all the seed of Israel, for "all that they have done, saith the Lord." See the same repeated, ch. xxxiii. 24, 25, 26. And confirmed, *Isai.* xxvii. 7. xxix. 7, 8. liv. 9, 10. lxv. 8. *Ezek.* vi. 8. xi. 16. xii. 15, 16. *Amos* ix. 8, 9. *Zech.* x. 9. And this was pursuant to what was promised in the law, *Lev.* xxvi. 44. *Deut.* iv. 31, &c.

Now let us see how literally this is fulfilled at this day. The great and famous monarchies, who, in their turns, governed the world; and successively had destroyed the Jews (the Assyrian, the Babylonian, and the Roman) are all vanished, as a dream; there is not one of them left. Their very names are lost in the earth. But your nation, though sifted among all nations (as your prophet Amos expresses it, in the place above quoted) like as corn is sifted in a sieve, yet are you preserved a visible distinct people, in all the nations whither you

have been scattered. And the rage of many kings and governments have been let loose against you, to root you off from the face of the earth: and you had no helper. Yet the Lord was your helper, and put it out of the power of all the earth (though without any visible opposition) to infringe the promise he had made to you.

The deists dare not say, that these prophesies were made yesterday, or not before the fall of these monarchies; especially of the Roman, the greatest of them. And what a folly, as well as vanity had it been in the Jews, to have forged such audacious and provoking prophecies, to have thus dared all the powers of the earth to extirpate them, who hated them, and had them perfectly at mercy?

And here let the deist take notice of this wonderful instance, fresh before their eyes, of God's particular regard to this most despised and contemptible people (in their account) above all the other nations of the earth, how great and honourable soever. This is a standing miracle exhibited to the whole world.

Yet is there no partiality in this, as the deists weakly reason: For as Moses was a type of the Messiah, so the church of the Jews was of the Christian, whose palcs are

enlarged to take in the Gentiles, as often promised in your prophets: By which means your nation was indeed a type of the whole world (represented in the long garment of the high-priest, *Wisd.* xviii. 24. Israel called the first fruits of God's increase. *Jer.* ii. 3.) And consequently the blessings of which the Jews partook; the promises made to them, and miraculous protection over them, was taking possession in the name, and securing the reversion of the Gentile world, in the same glorious inheritance. And it was indifferent as to the good of the world, which nation had been pitched upon as their type. But God chose the least, that his power and protection over his church might be more visible; and to shew that she must struggle through many difficulties and temptations; yet never be extinct (though often distressed) when all the powers and glory of this world shall vanish as smoke before the wind.

Another as remarkable, to the Christian Church.

Moreover, if God had chosen any of the great and powerful nations of the earth for his peculiar people, to whom if he had given his promise to continue them for ever; the scorners would have blasphemed and said,

that God was still on the strongest side. And they would have ascribed their preservation to their own power and greatness. This is the reason God gives, why he chose the fewest of all people*, lest they should say it was through their own power and might that they were preserved. Besides, the peculiar nation being (as before has been said) a type of the Christian Church, it was necessary that the odds, as to the world, should be against that nation; which should subsist not by worldly strength and politicks, but by signal and miraculous providences. Thus the church was best represented, as greatly distressed, but wonderfully preserved!

Whence it is inferred, that his Promise concerning the Messiah cannot be extended further than to Jesus Christ.

And here, O ye Jews, behold an equal promise of our Messiah to his church, and as miraculously fulfilled, as that beforementioned to yours. He promised, as before quoted, that his church should continue even unto the end of the world; that he would be all that time with her to preserve her, and that the gates of hell should never

* Deut. vii. 7. viii. 17.

prevail against her. And when was this promised? Even at the beginning, when his religion was low and contemptible, hardly yet known in the world. And the Devil has been let loose (as against Job) to spare only her life; all things else have been put in his power. All the rage and madness of kings, and states. and mobs, have been exerted against her to destroy her, for many ages together: And she was destitute of all human help; nay it was made unlawful for her to help herself, or take arms in her own defence, against her persecuting kings, as it was not permitted to you, though an army of 600,000 men harnessed, besides a great mixed multitude, against Pharaoh, Ahasuerus*, &c. But she was commanded, as you, only to stand still, and see the salvation of God; yet still she insisted upon the promise of her preservation made to her by her Messiah; nay more, of her victory at last over all these her enemies; and boasted of it before them, while they were worrying of her without controul; and told them that it was not in their power to destroy her. Yet all this notwithstanding, how miraculously did our Jesus perform his promise, in his now almost 1700 years preserving and

* Exod. xii. 37, 38. xiii. 18. xiv. 13, 14.

supporting her under all her persecutions, and giving her victory and triumph! And she still trusts in that promise, that it can never fail. Could any power less than divine have foretold this preservation, and have effected it for so long a time without human means, without sword or policy? This is not the least of the miracles which God has shewn, as to you, so to us, in these promises so full of wonder, so visibly fulfilled, and now every day fulfilling. And this is not a mean argument to join you to us, when you see the same God working so wonderfully for you and for us, for us only of all the whole earth; none of whom can boast such promises, and such performance, so incontestibly true, and so truly miraculous. Therefore I beseech you to hearken at last, to the wise reasoning of your own Gamaliel, lest ye be found fighters against God*. For if this work had not been of God, it could not have so stood. You first spent your rage against this stone, which your builders refused, and as he foretold you, it has grinded you to powder†. Will you not yet confess, that this is the Lord's doing, and that it is marvellous in your eyes!

And now, O ye people greatly beloved,

* Acts v. 38, 39. † Matt. 42, 44.

and grievously punished, Did your God ever fail you in any promise that ever he made to you? You are, and have been many centuries preserved only upon the almighty power that there is in his promise, too strong for all the armed legions of earth and hell, which have overthrown mighty empires, and every thing else but you, and his church represented by you. Believe it, your preservation since your return from Babylon, has been greater than in it, in Egypt, or in the wilderness. And can you imagine that he who has wrought so many miracles, and still continues them, lest any of his works should fall to the ground; can you think that his great promise of the Messiah, and the time of his coming, so particularly described, is come to nought? As to the time, you confess it has failed, if not fulfilled in our Jesus. And where the time (as of your 70 years captivity, 2 *Chron.* xxxvi. 21. *Jer.* xxix. 10.) is named, there it is impossible that there should be a failure as to the time.

See how exactly your deliverance out of Egypt was fulfilled, even to a day, of the promise made to you. And your 40 years in the wilderness, to the 40 days of your spying out the land *. Nor did your many

* Exod. xii. 40, 41. Numb. xiv. 34.

and repeated provocations all along that time, put off God's promise one day further. See then and consider, how punctually our Messiah's coming was according to the stated times and ages prefixed, as it is set down in the first chapter of our Gospel according to *St. Matthew*, ver. 17. The generations from Abraham to David fourteen generations; from David to the captivity fourteen generations; and from the captivity to Christ fourteen generations. God's fixed and determinate times are not to be altered.

The time and place of the Messiah's coming, as foretold in the Prophets, is one of the surest marks by which we must know him. To that end they were so particularly set down: And if these fail, so may all the rest.

How do you expect to know your Messiah when he does come? He cannot vouch himself from the time of his coming foretold by the Prophets; for that is past, and there is no other time prefixed.

Will he prove his mission by miracles? And will he shew greater than our Jesus has done? Can he fulfil the prophecies of the Messiah, by not coming at the time they have named; so much as our Messiah, by fulfilling all the circumstances of the prophecies, as to time, place, &c.?

SECT. XII.

Marks of Jesus, being the Messiah.

Born of a virgin* of the seed of † David, in the town of ‡ Bethlehem. Within 490 § years of the building of the second temple. Before the sceptre had quite departed from ‖ Judah. To whom the gathering of the Gentiles has been, as to their Messiah, as well as the Messiah of the Jews. This is an astonishing mark and notorious, and insisted upon over and over again in the ¶ Prophets. And of which none that ever took upon them to be the Messiah, except only our Jesus, had the least shadow of a pretence. And consequential to this, that he should make the ** heathen nations forsake their idolatry, and destroy their idols. No nation of the heathen was ever brought to this by the law; but how many have by the Gospel! By the way, you may

* Isai. vii. 14. † xi. 10. ‡ Mich. v. 2.
§ Dan. ix. 25. ‖ Gen. xlix. 10.
¶ Psal. ii. 8. lxxii. 8, 11, 17. cx. 2. Isai. ii. 2. xi. 10. xlix. 6. lii. 15. lv. 5. lx. 3. lxv. 1. Zech. ix. 10. Hos. ii. 23.
** Isai. ii. 18, 20. xxxi. 7. Ezek. xxx. 13. Zech. xiii. 1, 2.

see by this, how unreasonable your exception is against our Messiah from *Deut.* xiii. as if he introduced the worship of the heathen deities; which he only has effectually destroyed. He only stopped the mouths of their oracles; which within 100 years after his coming, were all totally silenced in the reign of Trajan. He only deposited his * flesh in the grave, in hope that it should not see corruption. They gave him † gall to eat, and vinegar to drink. They ‡ pierced his hands and his feet; and cast lots upon his vesture. They upbraided him in the same § words foretold. His very ‖ price was foretold, and how the money should be disposed of. That a ¶ bone of him should not be broken. Again, the particular manner ** of his riding into Jerusalem upon an ass; which your most learned Rabbi Saadia expounds of the Messiah, as also the iid and cxth *Psalm*, and other Scriptures before quoted. I could enlarge upon this head, and shew many more particulars, wherein our Jesus did and does exactly answer to the several marks given of the Messiah by the Prophets.

Which is so strong an argument, so past

* Psal. xvi. 9, 10. † lxix. 21. ‡ xxii. 16, 18. § Matt. xxvii. 43. ‖ Zech. xi. 13. Matt. xxvii. 6, 7. ¶ Exod. xii. 46. John xix. 36. ** Zech. ix. 9.

all possibility of cheat or contrivance, that the first of our apostles reckoned it even beyond miracles, or rather, as the greatest of miracles, greater than those shewn to our outward eyes. For proving the mission of Jesus, from their being eye-witnesses of his majesty in his miraculous transfiguration; and the voice which then came to him from the excellent glory: "Which voice (says he) "we heard when we were with him in the holy mount." He adds as a yet further proof, "We "have a more sure word of prophecy, where-"unto ye do well that ye take heed, as unto a "light that shineth in a dark place, until the "day dawn, and the day-star arise in your "hearts*." Pray God it may; and that he may open your understanding, as he did of his apostles, that they might understand the Scriptures, that thus it is written, and that thus it behoved Christ to suffer, and to rise from the dead the third day†: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem‡. All which you see fulfilled, yet you will not believe it! You see all fulfilled, that he foretold so particu-

* 2 Pet. i. 16, 17, 18, 19. † Luke xxiv. 45.
‡ See Ezek. xxi. 10, 13, vul. The sword that destroyed Jerusalem called the sceptre of God's Son.

larly of the destruction of Jerusalem; and that that age in which he spoke, should not pass till it was fulfilled, though there was then no appearance of it.

SECT. XIII.

The Gospel does exalt, and ennoble the Law.

What witchcraft then is it, what heavy judgment lies upon you, that you should harden your hearts against this Messiah, in expectation of another, in whom the prophecies of the Messiah can never meet? For the time is already past, as you yourselves confess. Against this Messiah, who shed his blood for you! Who died praying for you! Who offered up himself a sacrifice to purchase eternal redemption for you! which the blood of bulls and goats could never do. The very institution of sacrifices does declare, that God would require satisfaction for the sins of men; and that without shedding of blood there could be no remission; not of blood less noble than our own; but of the great Messiah, of dignity and merit sufficient to make satisfaction for the sins of the whole world. And now I ap-

peal to yourselves, whether this scheme of God, in Christ, reconciling to himself lapsed humanity; and thus triumphing over all the powers and malice of that serpent the Devil, who seduced man into disobedience, be not more worthy of God; a demonstration of greater power, and wisdom, and goodness; and a more literal fulfilling of that first promise of the Messiah, *Gen.* iii. 15. than giving to any one nation (though it were your own) the conquest over your enemies, and a temporal reign upon earth.

Yet this is the objection you have against your second Moses, as against the first. "Where is the inheritance of fields and vine-"yards that was promised to us*?" You hanker after these poor perishing things, and neglect your eternal inheritance; which was figured by them. You long more after an earthly than a heavenly Canaan: And for a little rest there, than a rest for ever. Therefore you reject our spiritual, and choose to yourselves an earthly and fighting Messiah. But you cannot have him. And God, in mercy, has turned you out of your beloved Canaan, and given it to the basest of men, to take off your minds from it; and to instruct you, that that is not the end of his

* Numb. xvi. 14.

promise. And because you prefer it to the glorious purchase, that our Messiah has made for us; which the angels desire to look into. But ye think scorn of that pleasant land, where there is everlasting victory, and triumph, and sabbath and jubilee! O shut not your eyes wilfully against your own happiness. Call it to mind, and shew yourselves men. Is not this a more exalted and rational completion and architype of your law, than the tables for municipal statutes, to distinguish you of some short time, from other people? If that be all the import (as you would have it) of the whole glorious dispensation to Moses. Was this worth or proportionable to that astonishing appearance upon Mount Sinai, and all that wonderful œconomy of miracles, by which your law was established! But if you will look (with [illegible]) to the end of your law, then you will see every tittle and iota of your law, fulfilled, exalted, glorified in the heavenly reign of our Messiah, the second Adam; the innocent Isaac that was sacrificed; the Joseph that was sold by his brethren, for their future preservation; the Moses who delivers out of Egypt, the slavery and thraldom of sin and hell; and conducts us safe through the wilderness, the tentations and distresses of this wretched life: Our Joshua,

who opens our way into the heavenly Canaan: Through faith in whose blessed passion and sacrifice for us, when lifted up upon the cross, like the brazen serpent in the wilderness, the mortal biting of our spiritual serpent the Devil is cured; and our souls eternally saved. These are the glorious things that were shewn to Moses in the Mount; after which pattern he was commanded to frame the tabernacle*, and all the institutions thereof, as types and shadows of those things which were to be perfected in the heavens†. By faith in which the just shall live. And will you now reject the pattern for the types? Will you degrade your law, to mean nothing beyond the outward senses? Nothing but what is visible and temporary? To have no spiritual and eternal signification? Do we therefore make void the law? Yea, we establish the law. We carry it whither it was intended. We shew an eternal and heavenly light shining through it all, and every institution of it. We look with reverence and great veneration upon it, as the school-master that was ordained to bring us unto Christ, as the ladder that was set to climb up into heaven. But you will not climb with us; you say that the top does not

* Exod. xxv 40. † Hab. ii. 4.

reach to heaven, therefore you stop short upon the lower steps. The patriarchal dispensation before the flood was one step. The Abrahamical another: The Mosaical another: And you still expect another, the last, and most perfect under the Messiah. Yet you reject it, now it is come, and there is to be no other.

Be not afraid to lose your law, or your prophets, you will hear them read every day in our churches; and their true and full import explained and fulfilled in the Gospel. For the Gospel is the best comment upon the law: and the law is the best expositor of the Gospel. They are like a pair of indentures, they answer in every part. Their harmony is wonderful. And is, of itself a conviction. No human contrivance could have reached it. There is a Divine Majesty and foresight in the answer of every ceremony and type to its completion. And there is one yet to be completed. O the glorious day when that shall come! That is, the grafting you again to your own olive-tree, the fatness, the sweet, the marrow of your law, fulfilled in the Messiah*. For we do believe, that blindness is happened to Israel but in part, till the fulness of the Gentiles

* Rom. xi. 25, 26, &c.

be come in: And so that all Israel shall be saved. For the gifts and calling of God are without repentance. God hath concluded all, us first, and then you in unbelief, that he might have mercy upon all; that the praise may be to God, and not to us; that no flesh should glory in his presence. O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out! For of him, and through him, and to him are all things. To whom be glory for ever. Amen.

SECT. XIV.

Some of those Obstacles which hinder the Conversion of the Jews.

But though the judgments of God are, in themselves unsearchable, yet they generally move in the road of second causes: And so far it is lawful for us to look into them; and sometimes necessary, in order to our duty, as being not only brought upon us for our sins; but continued by them. So that by discovering the causes, we may prevent or shorten our judgments.

Therefore I would here enquire a little

into some of those most visible causes, which have all this time, and do still harden the Jews in their obstinacy, against receiving the doctrine of Christ.

And some of these are on the Jews side, and some on the Christian.

I. ON THE PART OF THE JEWS.

Their having altered their ancient Topics and Principles.

First for the Jews. They have since Christ came, quite altered their own doctrine and topics from whence they used to argue before, on purpose to avoid the plain proofs thence drawn for our Jesus being the Messiah. To instance in a few.

1. *In Relation to the Holy Scriptures.*

There are great presumptions, that they have altered and corrupted the very text of their own Scriptures of the Old Testament, in those places which speak of the Messiah, which gave the marks of him and pointed out the time of his coming. However this they cannot deny, that whether by the loss of the vowels in the Hebrew tongue, or from

whatever cause, that language is now rendered so uncertain, beyond any other in the world, as that one word bears many different significations, insomuch that every text almost will afford perpetual jangling; which has made some of your most learned Rabbies complain, that your Scriptures are become, in the words of the prophet, before quoted, as a book sealed up to you: And that the true sense of them will not be known till the coming of the Messiah, who will restore the vowels and right knowledge of the Hebrew tongue.

It is long since the Hebrew has ceased to be the vulgar language of your nation; and consequently to be well understood by the Jews themselves, who now learn it at schools, as other men do. Josephus complains of the loss of the Hebrew tongue among the Jews in his time; and it was so long before.

This occasioned that the Greek translation of the LXX was publicly read in the Jewish synagogues, many years before the coming of Christ.

This translation they thought to have been divinely inspired. And made great boasts of it, as you may read in Josephus, and many other of your authors. And it continued in this reputation with you, and was read in your synagogues till Christ came

and for about an hundred years after. Then you rejected it, because of the plain proofs that were brought out of it for our Jesus being the Messiah. And set up the spurious Greek translation of Aquila, who was an Heathen, a Christian, and a Jew, which he then made when the Hebrew tongue was so greatly decayed from that purity which it confessedly retained when your LXX. priests made that famous translation for Ptolomy King of Egypt, about three hundred years before Christ: And was never questioned by any of you, but held in the highest veneration all that time, till after the coming of our Saviour, because of the flagrant testimonies it bore to him. And were it now admitted, as it formerly was amongst you, and as it truly is, the best comment, at least, upon the Hebrew text, to determine the sense of it when the words are doubtful, and (because of the present defect in that language) of various and different significations, I say if this were admitted (which you cannot refuse, without casting reproach upon all your predecessors for three hundred years before Christ, who did admit it; and upon yourselves for so doing, and confessing that you have done it unreasonably) you would not be able to maintain your hold against Christianity.

Are not the quotations of your Scriptures, which are in your learned Philo (who lived in the days of Christ and his apostles) and of others your chief Rabbies before that time, more according to the translation of the LXX. than of the Hebrew text, as you have it at present? And what reason can you give, why you dare not quote that translation still? But because it renders the sense of the Hebrew so, leads it directly upon our Saviour, and cannot be extended further; and it cuts off those vain and precarious excuses, which you would draw from the present uncertainty of the Hebrew text. Yet none of your latter expositions can pretend to any authority equal to that of the LXX. even yourselves being the judges! This shews, that you are not disposed to find out the truth; but bent to shut the door against it.

2. *In the received Notion of the* Λόγος, *or Word of God.*

As the Jews have thus manifestly stood out against the conviction of the holy Scriptures, by inventing and using these arts to corrupt them, at least, to hide and obscure their true meaning: So have they for the same reason, viz. in prejudice to

our Messiah, altered their former principles and notions, which they had received by tradition from their fathers. Thus finding that the notion of the Λόγος, or Word of God, which was universally received amongst the Jews, before Christ came; and largely insisted upon by Philo, that learned Jew, even in the apostolical age, that as before has been noted, he was God, and yet a distinct Person from God, the Father of all; that he was Χαρακτὴρ, the express image of God: The great Δύναμις, instrument or power by which God made the worlds: The Ἀρχιερεὺς, supreme Archetypal High Priest and Mediator betwixt God and Men; of whom the High Priest under the law, was a type and figure; by outward communion with whom, men were made capable of, and had a title to the inward and spiritual communion with the Λόγος, and by him of reconciliation and acceptance with God. From this notion of the Λόγος, St. John disputes, according to the received principles of that age: And having proved Christ to be the Λόγος, he in his Gospel, Epistle, and Revelation gives him the titles which were usually ascribed to the Λόγος, of light, and life, and truth. And from having communion with him, infers that we have also communion with the Father. But the Jews finding that

these principles led directly to the divinity of our Saviour, and all that is said of him in the Gospel; presently forsook their own principles: And as early as Justin Martyr began to deny them, as Trypho the Jew did, and put Justin upon the proof of the Λόγος, being a divine Person, &c. which he did out of Philo, and other approved authors of the Jews.

It is plain that the Jews thus understood it, when they accused our Saviour of blasphemy, and of making himself God, because he called himself the Son of God *. For they called themselves the Sons of God, in a large Sense, as so adopted, and in federal Covenant with God: But they knew, it was the received notion among them, that the manner how the Λόγος was the Son or Word of God, was natural, as proceeding from the nature of God; and that for any to call himself the Son of God, in this sense, was to make himself God. Whence it is plain that they thought the Λόγος to be God.

* John x. 33. 36.

3. *In the Law being Typical*

The Jews finding that the mystical and primary sense of their law did refer to the Messiah; and were most exactly and particularly fulfilled and compleated in our Saviour; rather than be convinced by this, they have now (as the learned Jew that disputed with Limborch)* denied that the law was typical, or referred to any more perfect state. The contrary of which is plainly intimated, *Exod.* xxv. 40. from whence our apostle convincingly argues, *Heb.* viii. 5. But the Jews now will have no type in the law: or the office of the Messiah to extend beyond temporal conquests, to any spiritual or heavenly acquisitions, sticking in the bare letter of the law.

But Philo and the Jews before him, did largely insist upon the mystical, which they made the principal end and intendment of the law. As indeed it is, and most apparently so, if we duly consider the law itself, and the prophets, who often mind us of it. And without which they cannot be verified (as before is shewn) and their meaning runs low and contemptible, no way answering

* Limbor. p. 62. et *alibi.*

the magnificence and glories which are there revealed.

Jacob confessed himself and his fathers to be strangers and pilgrims on the earth *.—Whence our apostle does argue very forcibly. "That they who say such things, "declare plainly, that they seek a country. "And truly if they had been mindful of "that country from whence they came out, "they might have had opportunity to have "returned: But now they desire a better "country, that is, an heavenly †." If the land of Canaan had been all their view, and they had understood the promise made to them of Canaan to have had no further meaning than the letter, only the temporal enjoyment of that pleasant country, they needed not have wander from it, as they did. Or they might have had opportunity to have returned to it.

When David was in possession, and king of it, he declared himself to be then in a pilgrimage, and a stranger in it ‡.

This shews they had a further prospect; and that they extended the promise made to them of Canaan, to mean principally and ultimately the heavenly Canaan; of which

* Gen. xlvii. 9. † Heb. xi. 14, 15, 16.
‡ 1 Chron. xxix. 15.

they understood the earthly Canaan only as a type. And if Canaan itself was a type, no doubt Jerusalem must be so too, and the temple with all the service of it, that is all your law.

Your Cabala makes your outward law, but the cortex or shell of the hidden mysteries that are contained in it.

Yet you are now grown to that violent prejudice against this (though you would stick to your Cabala too, and think it divinely inspired) because it leads directly upon Christianity, that your learned Jew has set up this principle, "*Quod cultus externus, ut talis, est interno multo prefectior.*" And as a just consequence of this, "*Quod externus non minus Deo gratus, quam internus* *," i. e. "That the outward "worship, as such, is more perfect than the "internal." And therefore, "that the out-"ward worship is not less grateful to God "than the internal." These are the titles of his chapters. And the end of setting up these desperate positions, to obviate the Christian argument, that the inward and spiritual worship is chiefly regarded by God: And consequently the inward and spiritual meaning of the law is much preferable to the letter and outward observances: That

* Limbor. Collat. N. xi. xii. p. 118. 120.

therefore there is a spiritual sense in the law, which exceeds the letter; or which is typified by it: That this is fulfilled in Christ, who has thereby consummated and perfected the law. To oppose this, the Jews are driven to that extremity, as here you see, to prefer the outward worship, as such, to the inward. Contrary to the tenor of their own law, and their prophets, where the inward circumcision of the heart is so often inculcated and preferred to that outward in the flesh. Nay the outward institutions of the law, where the inward and spiritual meaning and intendment of them is not regarded, are declared to be "hateful and abomination to God *." The inward is not only preferred, "I desire "mercy and not sacrifice; and the knowledge of God more than burnt-offerings †." "Sacrifice and offering thou didst not desire, but mine ears hast thou opened ‡." But in respect to the inward, the outward are said not to have been commanded by God; that is they were commanded for the sake of the inward §: And therefore without respect to the inward, the outward were not commanded.

To rid you out of this perplexity, your

* Isaiah. i. 11—21.
† Hos. vi. 6.
‡ Psal. xl. 9.
§ Jer. viii. 22, 23.

learned Jew has advanced a strange sort of an argument to maintain his paradox before mentioned of preferring the outward, as such, to the inward worship and sense of the law, where he explains his foresaid position thus, that the outward is not to be supposed without the inward: And that the outward, as including the inward, is preferable to the inward. But this, instead of solving the case, makes no case at all of it. It is no more than this, whether two be not more than one? Whether both outward and inward be not more than the inward alone? Which no body will dispute with him. But then this cuts off all comparison betwixt the outward and the inward: And consequently makes no sense of those texts before mentioned, and many others, where the same comparison is insisted upon. And when the Jew says, that the outward, as such, is preferable, &c. what does he mean by us such? Is it, the outward, as outward? Which any one would take to be the meaning. But his meaning, as he explains it, is, the outward, as such, that is as both outward and inward.

So very thin and contradictory are these strained excuses you have set up against the spiritual, which is the main and principal intendment of your law: Because it can-

not be fulfilled but only in our blessed Lord and Saviour Jesus Christ, and his Spiritual Kingdom.

4. *In the Messiah being to work Miracles.*

The modern Jews have, since Christ's time, gone away from the constant tradition of their fathers before Christ came, viz. That the Messiah would show himself to the world, and vouch his commission by miracles; of which sufficient has been said before *. And that this contrivance discovers plainly their guilt, that it is not conviction which they want: but that they are resolved not to be convinced.

5. *In their late Invention of two Messiahs, &c.*

They have not only departed from the traditions of their fathers, but they have invented new and strange conceits, of which their fathers, before Christ came, never dreamt. As of two Messiahs, the one a suffering, the other a triumphing Messiah: to answer these two states of suffering and triumphing, which were told of the Mes-

* John vii. 31.

siah; and both fulfilled in our blessed Saviour. To avoid which, the Jews, since his time, have invented these two Messiahs. The Jews in our Saviour's time, even the Apostles themselves, till after his resurrection, had not the true notion of the sufferings of the Messiah, much less of his death. When he spoke of it, his Disciples rebuked him*; and understood nothing of it†. And the Jews told him, "We have heard out of "the law, that Christ abideth for ever: and "how sayest thou, the Son of Man must be "lifted up? that is, crucified‡." They were looking out then, as you are now, for a temporal fighting Messiah, who should restore again the kingdom to Israel§. They thought not then of the sufferings of the Messiah‖. Far less did they dream of two Messiahs; one to suffer, the other to conquer. You can shew no foot-step of any such doctrine amongst the Jews, before Christ came. And it shews the distress your latter rabbies were driven to, when they could find no shift but so groundless and foolish an invention: which is of a piece with your other fulsome and ridiculous legends (before mentioned), of the Messiah's sitting these 1600

* Matt. xvi. 22. † Luke xviii. 34. ‡ John xii. 34.
§ Acts i. 6. ‖ Luke xxiv. 26.

years amongst the lepers at the gates of Rome. That he is in Paradise, but tied in a woman's hair, that he cannot come. The mad and nonsensical stories of your Behemoth and Leviathan. Of God's weeping when your city was destroyed. Of his daily study in the reading of your law. And such other delirious fancies, as shew the greatness of your judgment, threatened 2 *Thess.* ii. 11. And visibly fulfilled upon you, more than upon any people, God sending you strong delusion, that you should believe such monstrous, and even contradictory lies; because you received not the truth, that ye might be saved; but had pleasure in unrighteousness, in such rabbinical and shameless fopperies, they deserved not to be called forgeries, on purpose to elude the infallible demonstrations which our Jesus gave of his being the Messiah. These are the great, though pitiful obstacles, on the Jews side which hinder their embracing of Christianity.

II. ON THE PART OF THE CHRISTIANS.

1. *Of the Church of Rome.*

I come now to other obstacles, which lie on the Christian side.

1. *In their Images of God. And worship of Saints and Angels*

The learned Jew that disputes with Limborch*, complains of the great scandal given to the Jews in the popish countries, by the idolatry which they see practised there. They cannot bear to see the great God painted like an old man in their churches and mass books, in their shops and houses, and publicly sold by allowance. This they take to be the sin so strictly prohibited, *Deut.* iv. 15, 16, in the many other Scriptures. Besides their worshipping of saints, angels, &c. See Sandy's Speculum Europa.

2. *Their forfeiting the Estates of the Jews who embrace Christianity.*

There is another strange sort of impediment, which the Jews have met with in popish countries; that is, that if any of them turned Christians, they forfeited all their estates, on pretence that they or their ancestors had got them by usury. Of this several good men in the church of Rome have complained; as Bradwardinus, l. 1. De Causa Dei, chap. 1. Corall. part 32.

* Limbor. Collat. p. 102.

Cardinalis a S. Severina in Catechismo Generali pro Catechum, chap. 20. Gasparus Belga a Jesuit, in Epist. Ormutina (est inter Epistolas Indicas), wrote Anno 1549, speaking of one Rabbi Solomon, who desired baptism, says, that he, and many others would have embraced Christianity, if it had not been for that law amongst the Christians, that they should be obliged to restore whatever they had got by usury. This I have taken out of Hornbeck contr. Judeos. Lugdun. Batav. Anno 1655, in Prolegom. p. 31. where he cites more authorities; as of Joh. Gerson apud Bochellum, tit. de Judeis. And amongst us, Edwin Sandis, de statu Relig. cap. 41. Georgius Theodorus, de statu Judæorum in Repub. Christian. cap. 9. He says that this custom was taken away by a particular bull of Pope Paul III. by the Council of Basil, sess. 19. And of Lateran, under Alexander III. c. 26. How it is at this day at Rome, in Spain, Portugal, and other popish countries, I cannot tell; but Sir Edwin Sandys, in his book before quoted, wrote anno 1559, says, that when he was in Italy, the same forfeitures were still exacted of the Jewish converts, except where the Pope gave dispensation; which he knew granted only to some few physicians, their

gains not being supposed as got by usury. But it stopped the conversion of others.

II. *Of the Protestants, in Holland especially.*

I come now to the reformed churches, where the Jews meet with neither of these fore-mentioned impediments. But whether many of the Jews do come out of the popish countries, as the learned Jew confesses to Limborch, on purpose to avoid the idolatry in the church of Rome, to which many of them are forced to comply, to save their lives or estates; and others are tempted to it, and counterfeit Christianity for the sake of preferments, especially in Spain and Portugal, as before has been told; and whence many of them do fly into Holland, where there is universal liberty of conscience, and that they may profess and practice their Judaism openly. This has brought so many of them into Holland, more than to other of the countries called reformed.

1. *Their latitudinarian Principles, which destroy the Notion of the Segullah, or Peculium.*

But there is another sort of impediment which they meet with there, that is, the va-

rious sects, which are tolerated, and owned as churches, though most opposite and contradictory to one another. This goes violently athwart the fixed and stated principle of the segullah or peculium, which God delivered to the Jews from the beginning, and implies the true notion of a church, as being a peculium or select society, gathered from amongst the rest of mankind; under governors, and laws; with promises and privileges of their own, peculiar to themselves, and independent of all others upon the earth. Now the Jews cannot think this segullah transferred to a Christian church, where there is no notion of any segullah at all; or such a lame one, as admits and excludes nobody. A park without pales! Which reduces the church from a society to a sect, only to believe such things, without being subject to the governors or laws of the society; without any principle of unity. A church without a bishop! A body without a head! This latitudinarian no-principle is so perfectly adverse to the received notion of the Jews all along, that they can as easily believe no faith as no church. And can never think their faith terminated or fulfilled in that church, whose constitution is not framed alike to theirs: for how otherwise was theirs a type of ours? A type is

so called from its likeness to what it does represent. And what resemblance is there betwixt the church in Jerusalem, under one high priest; and in Holland, where episcopacy, of which that was the image, is abolished? What agreement betwixt the temple, into which none were admitted but proselytes to the constitution, as well as faith of the Jews; and that church, whose doors are open to all comers and goers; which has no communion, by admitting of all communions: and makes no communion necessary? How was the one altar of the Jewish church, a type of altar against altar in every parish? Of a hundred opposite altars, that is, communions at Amsterdam, yet all acknowledged to belong to the Christian church? It is true, opposite communions may agree in many things; as all do in some things: but how they can be called one church, is as difficult for a Jew to apprehend, as a church without a communion, that is, a society which has no society. A church, and not a peculium, is an open inclosure. And a society without government is as great a contradiction. And other government than monarchical in the church the Jews never understood, nor did God ever appoint. Not that all churches in the world should have one visible, and universal head upon earth;

more than all the kingdoms of the earth are to have one universal monarch under God; to whom the whole world is one kingdom, though composed of many different and independent kingdoms: as the one catholic church may consist of many independent churches, which all make one church to Christ. Of each of these under her own bishop, the church of the Jews at Jerusalem (being itself a particular church) was a type, under her high priest. And as he was a type of Christ the Λόγος the archetypal and universal high priest and bishop of the catholic church, so the church of the Jews may be called a type also of the universal church; as that nation was a type of the whole world; of which the high priest wore a representation as well as of the segullah, as before has been observed from *Wisd.* xviii. 24. For God is king of all the earth; though more especially of his church.

The miraculous performance of that promise of perpetuity which God made to the nation of the Jews has been discoursed before. But here I would take notice of one great means by which it has been brought to pass: which is, the strict notion that the Jews still retain of the segullah. These many myriads of them who, at first, went over to Christianity, found as strict a notion

of the segullah there. And saw how it was transferred, as from the beginning it was intended, from the segullah of Moses to that of the Messiah. It was indeed but the same church or segullah under different œconomies or dispensations. But those whose eyes were blinded, that they saw not this, remained in their infidelity, and stuck to their old segullah. And God, who brings good out of evil, has made this a means, the great means, of keeping them a distinct people to this day. For should the Jews turn so much latitudinarians, as to lose this notion of the segullah; and grow indifferent in their rites and customs: if they should intermarry with the nations, whither they are scattered, and conform to their customs and manners, they would soon lose both their name and religion; and by being mixed with the rest of the world, grow undistinguished from them, as a river when it is emptied into the ocean.

If it be objected, that then the foresaid promise of God would be broken, of preserving them for ever a distinct people: and therefore, that this promise stands in the way against their conversion.

I answer, that it did not stand in the way of their conversion, in the beginning of Christianity. For the Jews who then turned

Christians, did not at all, for that, lose their name or nation. And they were plainly distinguished from the converts of the Gentiles *.

To make this more clearly understood, let us consider, that when Christ first sent forth his Apostles, their commission was limited to the Jews only, in the strictest sense, "Go not into the way of the Gen-"tiles, and into any city of the Samaritans "enter ye not. But go rather to the lost "sheep of the house of Israel †." Here the Samaritans, though Jews, are excluded because they were schismatics, and not strictly within the segullah. And thus it continued all Christ's lifetime. The Gospel went not without the pale of the segullah. After Christ's resurrection, then he extended their commission further, and bade them "Go, and preach among all nations ‡," but still beginning at Jerusalem. To shew that there the Christian segullah was first established; and derived from thence, as from the root, to spread among all nations. But it appears not that the Apostles, even long after that time, understood the full extent of this their commission: for till the vision

* Acts vi. 1; xxi. 25. † Matt. x. 5.
‡ Luke xxiv. 47.

of the sheet, *Acts* x. Peter himself did not know that the Gentiles were capable of being admitted into the Christian segullah: of which he was convinced by a great miracle then shewn in the descent of the Holy Ghost upon Cornelius, &c. which satisfied the rest of the church who contended with him, for his preaching to the Gentiles, *Acts* xi. So that till this time, the Christian segullah consisted of none but of the Jews only. Into which the Gentile proselytes were afterwards admitted, even as into the Jewish segullah under the law. Christ foretold the future calling of the Gentiles, "Other sheep "have I which are not of this fold; them "also I must bring, and they shall hear my "voice," said Christ to the Jews*. And signified to them, that the Gentile converts should at last be made equal to them; and in some respects be preferred before them, in that Parable of those called at the eleventh hour †. And that the first called should be last, and the last first. He shewed likewise that his mercy extended even to the Gentiles, by his compassion to the woman of Canaan. But, at the same time, he asserted the prerogative of the segullah, or church of the Jews‡: whom he calls the children,

* John x. 16. † Matt. xx. ‡ Ib. xv. 26.

in comparison of whom the Gentiles were but dogs, that is, out of the segullah (as it is expressed, *Rev.* xxii. 15). "I am not "sent (said Christ to her), but to the lost "sheep of the house of Israel," that is, the segullah was to be set up only with them, to whom only he himself preached: the Gentiles were to come in only as proselytes to the Jews. And that not by the ministry of Jesus himself, but only of his Apostles, after his ascension. In all things the preference was given to the Jews. And the Christian segullah was first fixed among them. They are the natural branches*. Theirs is Christ, the Apostles, and first Christian church. And we freely confess, as our blessed Lord has taught us, that "salvation is of the Jews†." He revealed not himself to the Gentiles‡; he would not answer a word to Herod or Pontius Pilate§. But he declared himself expressly to your high priest and sanhedrim‖. He did good to all, even to the Gentiles, and healed their sick. His mercy is over all his works: but much more eminently to his church, his segullah. The children's meat is reserved only for them. There only it is to be had. Therefore all are invited to

* Rom. xi. 24. † John iv. 22. ‡ Luke xxiii. 9.
§ Matt. xxvii. 14. ‖ Ibid. xxvi. 64.

go thither for it. All are capable of being adopted children, by their admission into the segullah: and the children who forsake it, or are justly turned out of it, fall to the condition of dogs, for without are dogs.

The twelve Apostles were chosen with respect to the segullah of the twelve tribes. Our Saviour himself makes the allusion. When he said to them, "Ye shall sit upon "twelve thrones, judging the twelve tribes "of Israel *." And the names of the twelve tribes are described as written upon the twelve gates of the New Jerusalem †: and answering thereunto, the names of the twelve Apostles, upon the twelve foundations. Then the calling of the Gentiles after the Jews, was in the like manner signified in the number of the Seventy, whom our Lord ordained some time after the Apostles ‡. For the Jews divided the world into seventy nations; there being just so many sons of Shem, Ham, and Japheth, recorded in the xth of *Genesis*, who are said to be divided, after their tongues, and after their nations. Thence the Jews conclude, that there were seventy nations and seventy languages: the languages distinguishing the nations; because each sorted to those of his own language; and so those

* Matt. xix. 28. † Rev. xxi. 12, 14. ‡ Luke x. 1.

of each language made a distinct nation. It would be hard otherwise to conjecture how the world should be divided into several nations, without such a force and necessity put upon them, and leading them, I may say, irresistably into it, by the miraculous division of languages. For we cannot very easily suppose, that the whole world should meet together, to canton it out into several nations, by a free and equal vote, and to number out who, and how many should belong to each nation; and to name all the kings or governors of each nation, as it is done in the xth of *Genesis*.

Now the Jews believe that this division of the world into seventy nations, was done by God with a particular respect to his segullah to be afterwards set up in Israel; whose sons, that descended with him into Egypt, are recorded *Gen.* xlvi. and are just seventy. They think this to be intimated, *Deut.* xxii. 8. where it is said, "When the "Most High divided to the nations their in-"heritance, when he separated the sons of "Adam, he set the bounds of the people, "according to the number of the children "of Israel." And ver. 7. shews this to have been a tradition of the Jews in the days of Moses.

Therefore, as our blessed Saviour sent

out at first twelve Apostles, with respect to the twelve tribes, and limited them to preach to none other: so did he afterwards appoint other seventy also, with respect to the other nations of the world, who were, in time, to be brought into the segullah. And it is observable, that in the commission given to the seventy, *Luke* x. there is no such restriction as is given to the twelve, *Matth.* x. 5. of not going to the Gentiles or Samaritans. Though the door was not fully opened to the Gentiles, till the vision of the sheet, *Acts* x. as before has been said.

After this, the Gentiles came in abundantly to the segullah. But the first Christian church was wholly of the Jews. And established in Jerusalem. Whose bishop did answer to the high priest; and was the principle of unity to the Christian Jews, as the high priest was to the other. So that the segullah was preserved entire; only transferred from the Jewish high priest to the Jewish bishop. It was not the Gentiles who converted the Jews to Christianity; but the Jews converted the Gentiles: and the Gentiles came into the Christian Jewish church: and appealed to it upon all occasions *. And thus it continued till after the

* Acts xv.

destruction of Jerusalem. But the name of Jews seems to have been appropriated to the infidel Jews upon their many and notorious rebellions, under their several false Messiahs, in which the Christian Jews were not concerned; nor in the punishments and odium which thereupon followed, and the laws that were made against the Jews, and so, by degrees, came to lose the name of Jews; and become undistinguished from the Gentile Christians: for then the name of Jew grew by custom, to be a discrimination of religion, and not only of a nation. So that when a Jew now turns a Christian, he is no longer called a Jew.

But when the time shall come (God send), that there will be a general conversion of the Jews, then there will be no reason to take from them the name of Jews: that name will then only distinguish their nation. And it will then, no doubt, be the most honourable of any upon the earth: to whom pertaineth the adoption, and the glory, and the covenants *, and the giving of the law, and the service of God, and the promises; whose are the fathers; and of whom, as concerning the flesh, Christ came.

Then it will no longer be thought a re-

* Rom. ix. 4, 5.

proach in Spain and Portugal to own, that they are (as before has been quoted from the learned Jew), descended of the race of the Jews: and to take that name upon themselves. And other nations will strive for the same privilege. Then may be fulfilled, even literally, what is written, "One shall say I "am the Lord's; and another shall call "himself by the name of Jacob: and ano- "ther shall subscribe with his hand unto the "Lord, and surname himself by the name "of Israel *." And thus the name and nation of the Jews will be magnified and exalted above all that are upon the face of the earth: and perpetuated according to the forementioned promise of God, while sun and moon shall endure. And then, when the fulness of the Gentiles shall come in, the Jews will be the head and not the tail, and, as God has promised you, "Thou "shalt be above only; and thou shalt not "be beneath. And the Lord thy God shall "set thee on high, above the nations of the "earth †."

Then shall the ten tribes appear. Who now, perhaps, are the greatest monarchies upon earth. And then will be acknowledged as such.

* Isai. xliv. 5. † Deut. xxviii. 1, 12.

See what a glorious state of your nation depends upon your conversion! and it may be more glorious than all this that I have said. Even all that temporal grandeur and empire which you expect. Though, when all that is done, it comes infinitely short of the heavenly and eternal glories, which our Messiah has purchased for us: and of which all these earthly greatnesses are, in their utmost extent, but faint types and shadows; and therefore far from the primary and ultimate intendment of the law; which is already fulfilled in the spiritual conquests and reign of our Messiah over all the powers of hell and death.

I take not upon me to determine, that the preservation of the name and nation of the Jews, upon their conversion, will be just as I have said. But this we may depend upon, that the promise of God will be fulfilled: and that he will never want means to bring it to pass. And therefore, that the conversion of the Jews will be no hindrance to the perpetuating of their name and nation, as he has promised.

And let their conversion begin *(cum bono Deo)* in this church and nation; where the good providence of God has prepared the way, by freeing you Jews here from those obstacles which obstruct your way in other

Christian countries. Here you see no images or pictures of the great God in our churches; nothing in our worship which you can call idolatry or superstition. Here you may see an episcopacy, presbyters, and deacons, answerable to your high-priest, priests, and Levites*: And the segullah of the temple perpetuated and continued in the church. In which, as in the temple, and now in your synagogues, the public service and worship of God is celebrated in the vulgar language of the nation, with the solemnity and gravity of a well-composed and digested liturgy. And lastly, here are no forfeitures or mulcts upon you for your acknowledging and returning to your true Messiah. But you may reasonably presume, that all due encouragement will be given to you towards so glorious a change: And to convince you, that we seek not yours but you. The Lord open your eyes.

2. *Socinianism.*

England the most likely Place where the Conversion of the Jews is to begin.

Let me add, that you will be here free from another great scandal which you have

* Hierom ad Evagr.

met with more frequently in Holland, that is, Socinianism, to which some that opposed you there made too near approaches. And if they had converted you, it had not been to Christianity. But rather to idolatry, in paying divine honours and adoration to Christ, while they suppose him but a creature. And they deny any to be Christians who refuse this divine adoration and invocation to Christ*. Whereby they have excluded all our English Unitarians (as the Socinians here call themselves) from being Christians, who deny this to Christ; though they (sometimes when they boast of their antiquity and universality) derive themselves from these transmarine Socinians; and pretend to be of one faith with them. But your learned Jew before-mentioned argues against them, that Christ could not be the heavenly king, unless he were God himself (whatever the Socinians dream to the contrary) because that no mere creature could be present and assist every where. "*Non potest esse Rex Cœlestus, nisi fuerit Deus ipse (quidquid Sociniani contrarium somniaverint) etenim nulla pura creatura potest ubique assistere et providere*†." This vast prejudice you will

* Racov. Catech. sect. vi. c. 1. † Limbor. Collat. p. 69.

likewise avoid in the church of England, where these Socinian heresies, on both sides, are detested and exploded.

If you take scandal that such differences should be amongst those who call themselves Christians, remember that your Sadducees denied the resurrection, and both angels and spirits. Which takes away the future state of heaven*. And this you now believe, and make it a great article of your creed†: And say, that it was always the faith of the Jews. Therefore you cannot object it against us, that there should be divisions, even in fundamental points, and schisms amongst us; since there has been the same amongst yourselves, your Samaritans, Sadducees, &c. And you will not think that this hurts the truth, to those who hold it.

III. *The great Hinarance of the Jews, in the new Foundation which they have set up of their Faith, viz. the Tradition of their Fathers.*

There is yet one great and the master difficulty of all, that stops the way to your conversion, which I have reserved to con-

* Acts xxiii. 8. † Limbor. Collat. p. 106.

sider by itself in this last place, because it is the foundation of all those that lie on your side: And which, if clearly removed, will compleat your conversion so far, as to leave you no other defence, but plain obstinacy. It is that loose and precarious account which you give of the ground and foundation of your faith, on purpose to avoid that demonstration which there is for the truth of the Gospel, and as said before, there is the same for the truth of the law: But you will rather quit that irrefragable and sure foundation, and lose the certainty of your law, than yield to the shame or greater certainty that there is for the Gospel. Or otherwise you have not yet known the true foundation upon which you ought to stand.

For the learned Jew before-mentioned establishes the faith of the Jews*, not upon any grounds of certainty of which other men may judge besides the Jews, which are common to all men, and stand upon the general reason and conviction of mankind: But only upon the credit they are to give to their fathers, not as men, but as their fathers, and as they stand in that particular relation to them: For God (says he) does not send us to the Gentiles, to ask of them; but bids

* Limbor. Collat. p. 130.

us ask only of our fathers, and give full credit to them. And therefore (continues he) if the tradition of our fathers told us the same of Moses, as it does of Christ, that is, That those matters of fact which are written of him in the law, were not so done as he there tells; we should as little believe Moses, or what he wrote, as we do the Gospel; which we disbelieve for the same reason, viz. because our fathers tell us, that those things related in the Gospel, were not so done, as is there related.

Ans. 1. *That Tradition is on the Christian side.*

Your fathers have not told you so. They have confessed to the matters of fact recorded in the Gospels. Nor can you deny them, without answering the first part of this discourse, and joining with the deists against all revelations whatsoever, as well those made to Moses, as those given by Christ. Your fathers indeed said, that Christ wrought wonderful works by the power of Beelzebub. But that is confessing to the matter of face. And may be objected against the miracles of Moses, or any other whatsoever.

But as your fathers who believed not in Christ, when he came, could not, nor did they deny the matters of fact of Christ; and so give the strongest sort of evidence, that of enemies, to the truth of them; and consequently, to the truth of his doctrine, which they were brought to vouch: So, as before is told, many myriads of your fathers did embrace his doctrine; and by the computation there made, there must be many more myriads of their posterities, than of the infidel Jews. So that here the question is not betwixt the tradition of your fathers and of the Gentiles: But of those of your fathers who did believe, and those who did not believe in Christ. For Christianity is nothing else but a tradition of the Jews; to which the Gentiles did come in. For as shewn before, the first Christian church was wholly Jewish, without any mixture of the Gentiles for a considerable time.

Now then, since you have the tradition of your fathers on both sides, what method are you to take? What method did you take in the contrary traditions of the ten tribes, which grew among them, in succeeding ages, after their defection to idolatry under Jeroboam? Your learned Jew gives a good rule, viz. To recur to the original pretended of

each tradition*: And there see upon what foundation it began. That of Moses was grounded upon miracles exhibited before all the people. Not so of Jeroboam, who pretended no such thing: only to give a different exposition of the law of Moses to countenance his idolatry; which exposition became, in time, a tradition to their posterities.

And this is exactly your case, as to Christianity. Your fathers did at first embrace it upon the conviction of those many miracles shewn publicly before their faces. But those of your fathers who did not deny the matters of fact; only put a different construction upon them, saying that they were wrought by Beelzebub.

And those Jews who believed, and their posterities are many more (as before shown) than those Jews who remained in their infidelity. If that were an argument. For the tradition of two tribes was true, and that of ten was false. Therefore we must recur to the original; and that must determine the tradition on either side. And the argument insisted upon in the first part against the deists stands wholly and irrefragably on our side. And besides has the tradition of all

* Limbor. Collat. N. v. p. 138. 140.

your fathers, so far as to acknowledge the matters of fact (which in consequence is the whole) and the major number were convinced by them. Or if not the major number then, yet certainly much more so now in their posterities; having, by the miraculous providence of God, escaped the dreadful destruction at Jerusalem, and under your several false Messiahs, which pursued those of your fathers only who hardened themselves in their obstinacy against Christ. So that the tradition of your fathers does not lie in your way, to prejudice you against Christianity: The most it can oblige you to, is to examine the several traditions of your fathers. And that is it to which we would invite you. Consider then first the tradition of your Christian fathers, who call themselves by the name of their Messiah, as you have done by the names of your fathers, Heber, and Israel, and Judah. And this was foretold by the Prophet. "Thou shalt be called "by a new name, which the mouth of the "Lord shall name*." Therefore though these your fathers have lost the name of Jews, yet they may say in the words of the same Prophet, "Doubtless thou art our Father, "though Abraham be ignorant of us, and

* Isai. lxii. 3.

" Israel acknowledge us not; thou, " art our Father, our Redeemer, thy " from everlasting*." This is an ev name by which they are now call the name of our God; whereas t heretofore called only by the name fathers in the flesh; but now of you in heaven. Consider I say the tra these your Christian fathers, that the affirmative side: whereas the of your unbelieving fathers is altogeth the negative, particularly in that gr cle of our faith the resurrection o Which being done in the sight only soldiers who were capable of being you trust wholly to their no evidenc his disciples stole him away while th For how could they know this, if th asleep? Yet this is all the foundat have for your negative. But for the ative, there were many infallible Christ being seen of his disciples for and speaking of the things pertainin kingdom of God †. "He was seen of " then of the twelve, after that he was " above 500 brethren at once; of wh " greater part (says our apostle) rema

* Isai. lxiii. 16. † Acts i. 3.

"this present*," when he wrote. These were too many to be bribed, not with large money, as you gave to the soldiers†: But with stripes, and imprisonments, and death, to have concealed such a forgery; when any one of them might not only have avoided these persecutions; but, no doubt, have got much more large money than you gave to the soldiers, for such a foolish excuse as they made: For any one of these 500 could have effectually discovered the contrivance, if it was one; and stifled Christianity in its cradle. And one evidence on that side, would, at that time, have borne down 500 on the other. And the Christians putting you to the trial of this, when these many witnesses were alive: And that not one of them could be tampered with, either by bribes or threats! That all should stand it out, even to the death!

But we have surer evidence than all this. Even infallible. And that is, The many miracles which the apostles shewed in attestation to the truth of this. Miracles as flagrant and notorious as those which Christ himself had wrought. And which have all the four marks before-mentioned, that do infallibly demonstrate the truth of any matter of fact.

* 1 Cor. xv. 5, 6, 7, 8. † Matth. xxviii. 12.

These are the grounds of the trad your Christian fathers.

And all the ground for the trad your unbelieving fathers, is nothing that senseless story of the soldiers, su ridiculous to confute itself, were t evidence at all on the other side.

Let me add to this, That your C fathers had all these difficulties to with, which do now keep you ba Christianity. They hung as much upon the expectation of a temporal of the Messiah. The very apostle Lord were not wrought off of this time that he lived with them. A resumed their hopes of it, after h rection*. They were ignorant of h rection, "For as yet they knew "Scripture, that he must rise again "dead†." And so far were they fr certing of this that they would no it, when it was first told them by t had seen it. "Their words seemed "as idle tales, and they believed the And when all the other apostles h the Lord, yet would not Thomas even them; till he had more than e

* Acts i. 6. † John xx. 9. xxiv. 11.

lar demonstration, to thrust his hand into his side, and put his finger into the print of the nails*. Nor was this peculiar to Thomas. For when Christ appeared first to the rest, they were as hard to believe. And he afforded them the like demonstration, not only to see and hear him speak to them†, but to handle him, and examine the wounds in his hands and feet, and further to eat before them. And as a yet more forcible conviction, he minded them how he had told them all this before. And that it was agreeable to the Scriptures of the Old Testament, And he said unto them, "These are the "words which I spake unto you, while I "was yet with you, That all things must be "fulfilled which were written in the law of "Moses, and in the Prophets, and in the "Psalms concerning me. Then opened he "their understanding, that they might un-"derstand the Scriptures; and said unto "them, Thus it is written, and thus it be-"hoved Christ to suffer, and to rise from "the dead the third day: And that repent-"ance and remission of sins should be "preached in his name, among all nations," "beginning at Jerusalem. And ye are wit-"nesses of these things." Our blessed Lord

* John xx. 25, 27. † Luke xxiv. 39—49.

suffered his disciples to be thus slow in believing, thereby to confirm our faith the more. But he would not permit them to proceed upon their mission, notwithstanding of all this evidence, till they should have yet further credentials, such as no man could refuse, without the highest obstinacy; and which is the utmost that God can outwardly exhibit, that is, the power of miracles. But tarry ye (says he) in the city of Jerusalem, until ye be endued with power from on high. And this was granted them at first by a most stupendous miracle, in the descent of the Holy Ghost at Pentecost, and inspiring them, in an instant, with all languages. Which was visible not only to the Jews, but to multitudes of other nations, then at Jerusalem. And the same day, about three thousand were converted*. And by the many miracles which the apostles were enabled to work afterwards, many Μυριάδες myriads of the Jews, and a great company of your priests were obedient to the faith†. These were your fathers. Therefore reject not their tradition. Compare with this the tradition of your other fathers, who believed not; which is built only upon a negative, of which there is no proof at all.

* Acts ii. 41. † Acts xxi. 20.

Then I desire you to recollect what has been said before, of your having forsaken the constant tradition of your fathers before Christ came, in so many particulars as are there set down; and having invented new and contrary traditions, on purpose to prejudice yourselves against Christianity. See likewise before Sect. iv.

And if traditions must take place, why not the most ancient? These sure are most authentic. And they are more traditions than the latter: For it is age that makes tradition. Yet you reject the most ancient traditions of your fathers; while you set up their tradition, as your only infallible rule!

This is the first answer I give to your objection of following the tradition of your fathers, upon which you lay so great a stress. And which being removed, you will have little left to say. But though I think this answer very sufficient, yet because this is the main hinge of the controversy, as your learned Jew has stated it: And insists mightily, and almost solely upon it, through all his dispute with Limborch: And thence we may reasonably suppose that it is the *jugulum cause*, the last effort you have to defend yourselves; I will therefore proceed upon it, even as stated by yourselves, and

shew further the weakness of it, supposing that none of your fathers had embraced Christianity.

Ans. 2. *This runs them into the Circle of the Church of Rome, of proving the Church from the Scriptures: and the Scriptures from the Church.*

This as stated by yourselves, is running into that circle, in which the church of Rome have entangled themselves, of proving the authority of the church by the Scriptures: and the authority of the Scriptures from the church. Which cannot be avoided, while, in this dispute, they consider the church as exercising any act of authority: for that authority must be proved, before it can be acknowledged. And if it be proved from the Scripture, and the Scripture receives its authority from the church, then the authority of the church is proved only from the authority of the church.

But if the church be brought herein only as witnesses, with the rest of mankind, upon the common reason and principles of mankind; the assurance of the senses of mankind and the infallible manner of deducing matters of fact from former ages, and distinguishing the true from the false; and

those which are certainly true, from those which only may be true (which is the method taken in the first part of this discourse) then the authority of the Holy Scriptures, and the facts therein contained, being established upon the common principles of mankind, the church may justly build her authority upon what she finds given to her in the Holy Scriptures.

And thus may you justly argue from what you find attributed to your church by the law: Having first vouched the truth of the matters of fact, of Moses, as delivered in your law, from the notoriety of the facts, and impossibility of any imposture therein, as is done in the first part.

But if, as this your learned Jew does, you ground the truth of Moses himself, and all that is said of him in your law, and consequently of the law itself, upon that credit only which your law bids you to have to your fathers, as being your fathers, you give up the whole cause; you run into the circle of believing the law, for your fathers; and your fathers, for the law, which is proving the same thing by itself.

Ans. 3. *The Ten Tribes, and the Samaritans have the same Pretence against the other Jews.*

Your Samaritans vouched the tradition of your fathers and theirs, against you. Our fathers worshipped in this mountain*; and ye say that in Jerusalem is the place where men ought to worship.

Your ten tribes did vouch likewise the tradition of their fathers for their idolatries, and many vile abominations. Nay even the two tribes, in their captivity vouched the same †. "We will burn incense unto the "queen of heaven, and pour out drink-of-"ferings unto her, as we have done, we and "our fathers, our kings, and our princes, "in the cities of Judah, and in the streets "of Jerusalem‡."

If you say, that they deviated in this from the law. And that in this case we must have recourse to the first giving of the law, and the ocular evidence that was then shewn to all the people of its being sent to them from God; as has been before quoted from your learned Jew. I answer, that this is still appealing from the tradition of your fathers; and shews that there is something else to be looked to. This is owning that there may be a corrupt tradition of your fathers.

And therefore though the Jews were bidden learn these things from their fathers,

* John iv. 20. † Jer. xliv. 17. ‡ Jer. ix. 14.

who had seen them (there was all the reason in the world for it, for they could learn them from none other) yet the assurance and credibility of what their fathers had seen was not grounded upon that relation in which they stood to them, as being their fathers; but as their fathers were men, and as such could not be deceived in what they saw and heard. And the assurance of that tradition by which these facts were conveyed to after ages, was not solely grounded upon the kindness and affection of their fathers, who cannot be supposed willing to impose upon their posterities, as this learned Jew does argue: But upon the nature of the tradition, which was incapable of any imposture, as has been argued in the first part.

For other men will pretend to the same kindness towards their children, as the Jews. And men that are deceived themselves, will transmit their deceits to their children. Thus all errors are continued. Therefore we must recur to the original, and there examine the truth, upon the common principles of mankind: And see how this has been transmitted to us: And bring the nature of the tradition to the standard of the same common principles.

But if the Jews will stick to the tradition of their fathers, as the ultimate rule, from

which there is to be no appeal, then they must stick to all their traditions, right or wrong. For if they pretend to any rule whereby to judge of their traditions, then their traditions are not the ultimate rule.

And it is strange to see how far this false notion has carried the Jews, even to acknowledge no other certain proof for the being of a God, but the law of Moses! Nor any other for that, but the tradition of their fathers, which I come next to insist upon.

Ans. 4. *The Jews can never convert other Nations (as they expect) by this Principle.*

This foundation which the Jews have given of their faith, can never convert any other people to their religion: Because others have the same deference for their fathers, as the Jews have for theirs. And the Jews can give no reason to the contrary. Therefore the Jews insisting only upon the tradition of their fathers, without further proof, give the same liberty to all in whatsoever they have received from their fathers.

This our learned Jew confesses. For being prest by Limborch to shew what arguments the Jews have against the heathen, he freely owns, that they have none at all. And bestows a whole chapter to prove it.

That the Jews can only dispute with the Christians, who acknowledge the books of Moses*. For that the Jews have no other topick whereby to prove certainly even that there is a God. Nor any other proof for the books of Moses, than the tradition of their fathers, who they supposed would not deceive them; and because these books bid them hearken to their fathers, and not to the heathen. And if any should deny these books, says he, "*Est atheus, quia non habet aliunde Dei existentiam certissime et indubitantur credat. Quamvis ex aliis Principiis possit probabiliter conjectari: Neque enim sufficit ratio, neque quod aliquis dixerit, de quo eadem fieret inquisitio. Hanc igitur convincere est impossibile, æque ac Dei existentiam, ac Mosis prophetiam, per quam nobis unice constat esse Deum.*" i. e. "He is an atheist, because he has no other way whereby certainly to believe the existence of a God: Though from other principles it may probably be conjectured: For neither is reason sufficient, nor what any man says, of which the same inquisition is to be made. Therefore it is equally impossible to convince such a one, as of the existence of a God, as of the prophecy of Moses; by

* Limbor. Collat. p. 136.

which only it appears to us there is a God." This is mad work! For there could be no ground to believe Moses; but upon the supposition of the previous notion of a God, who sent him. How else did his miracles vouch his being sent of God? And yet, says the Jew, by the prophecy of Moses only it appears to us that there is a God! And therefore he concludes, that as for a heathen who rejects both the law and the Gospel, "*ille neque ad legem Mosis, neque ad evangelium solida ratione convinci quit.*" i. e. "That he cannot be convinced by any solid reason, of the truth either of the law of Moses, or of the Gospel." And therefore, that there is no disputing with such an one. "*Contra ethnicum non oportet disputare,*" is the title of this chapter. i. e. "That we ought not to dispute against an heathen." For this the Jew confesses freely, when being asked, If an heathen should deny that Moses was a prophet, only a cunning man who imposed upon the people, by what arguments the Jew could prove the divine mission of Moses, which would not as strongly prove the divine mission likewise of Christ? "*Respondeo* (says he) *me nulla demonstratione Mosis prophetiam divinam esse, contra ethnicum probare posse: Quippe id demonstrabile non est.*" i. e. "I answer, that I

cannot prove by any demonstration against an heathen, that the prophecy of Moses is divine; because it is not demonstrable."

And he says the same as to the Mahometans, that they have their tradition too, derived from their fathers of the miracles and divine mission of Mahomet. And therefore that they can say to us, "*Quod si Mahometi revelationem negaverimus, Mosis, etiam et Christi negare possunt, cum nullam rationem producere queamus, quæ suæ sectæ confirmationi non inserviat.*" i. e. "That if we deny the Revelation of Mahomet, they may likewise deny those of Moses and of Christ, seeing we can produce no reason for them, that will not serve likewise for the confirmation of their sect." And he grounds all upon this bottom, which he takes as granted. "*Quod alicujus præteriti, nec etiam Dei, existentia, ulla ratione demonstrari potest.*" i. e. "That the existence of any thing that is past, no not of God, can be demonstrated by any reason, *Ideo argumentum nequit esse cum ethnico.*" That therefore there cannot be any argument against an heathen.

Now here I beseech you to consider how you have given up the whole foundation upon which the truth of your law does stand, lest you should be forced to submit to the truth of the Gospel, which stands upon the

same foundation. You have rendered your law wholly precarious, while you tell all the world, that there is no reason to be given for it, that is, none to convince an Heathen, a Mahometan, or any who denies it. For reason is reason to all the world. And nothing can be true, for which there is not a reason sufficient to convince gainsayers.

You have by this confirmed both Heathens and Mahometans, as well as Christians, in what you think to be gross errors, and displeasing to God, by allowing them the same foundation for their faith that you have for yours, i. e. the tradition of their fathers. And therefore you think that they have the same reason to stick to theirs, as you have to stick to yours. Which your learned Jew often confesses, speaking of the reasons produced on the Christian side, he says, "*Et mea saltem sententia satis bonæ sunt et efficaces, ut Christiani eas amplectantur, et in sua fide roborentur: Non vero ut Judei Christiani fiant**." i. e. "They are, in my opinion good reasons, and sufficient for the Christians to embrace them, and to be strengthened in their faith: But not for the Jews, that they should become Christians." This is a strange sort of reasoning! for these reasons cannot be good reasons, unless they

* Limbor. Collat. p. 132. et alibi. passim.

are true. And they cannot be true to one, and false to another, if they are rightly apprehended; unless the same reason can be both true and false. It is impossible that both Judaism and Christianity can be true; as impossible as that our Jesus is the Messiah, and that he is not the Messiah. And there can be no good reason for our believing him to be the Messiah, which must not operate as strongly for your believing of it. That is, if it be true, you ought to believe it. And if it be not true, we ought not to believe it. Therefore your yielding that we have sufficient reason to believe it, must conclude inevitably against yourselves, that you think it to be true: otherwise you could not think that we had sufficient reason to believe it.

If you say, that this was a slip in that learned Jew: that he ought not to have made that concession: and that you are not bound by it. Consider, that this was all that was left him to say. That he has managed your cause with great subtilty. That he took this way to avoid answering the plain and undeniable reasons which prove the truth of the Gospel; by yielding them to be such as to Christians, but that they are not the same as to the Jews. Which turns the cause upon a new foot, and diverts the question.

But if you like not his management, and think you can make a better plea for yourselves, then you must answer the reasons given on the behalf of Christianity, particularly those which have been urged against the Deists. And this is all that I desire to bring you to. And now you have your choice, whether you will do this; and put your cause upon this issue: or otherwise stick to that evasion which this learned Jew has made for you.

There is another thing I would ask you upon this head. You expect the conversion of all the world to your religion, in the reign of your Messiah. And you have given this as one reason of your dispersion, that, you might convert all nations, among whom you are scattered, as has been taken notice of before.

Now I would ask, how you are to convert them? You confess that there are no arguments to be used against them. You leave the Christians in full possession of their faith, and say, they have sufficient reason for it. And for Heathens, &c. who do not acknowledge the Books of Moses, you say, they are not to be disputed with. How then are they to be converted by you.

Besides that your learned Jew complains that the Jews are perverted to the idol-

atries and other corruptions of the nations where they live, instead of converting these nations.

But suppose that it will be otherwise when your Messiah comes: and that then, or some time before, you will begin to convert the nations. This conversion cannot be by arguments, for you confess you have none against them. How then? There is no other way but that of Mahomet, by the sword. And this is the way it seems that you expect. Your learned Jew says, that there is no other miracle needful for the Messiah *, whereby to vouch his mission, but one only, viz. To gather the Jews out of all countries of the world; to restore the throne of David to its ancient and a greater majesty: and to bring all kings and nations to the true worship of God; and to love and esteem the Jews, which (says he) would be such a miracle, and so notorious, as to leave no room to doubt of it.

The uncertainty of this mark of your Messiah, is shewn before.

In the next place, this would be no greater a miracle than the successes of the Romans, and others from a small beginning; or of Mahomet, who boasts the same. And to

* Limbor. Collat. p. 55.

which every wickedness has a title, so it be prosperous enough.

Your Rabbi Menasse (*de Resurrectione*, l. ii. c. xxi. as quoted by Hornbeck contr. *Judæos*, l. ii. c. 1. p. 114.) gives up this argument, and says, *Non est tantum miraclym*——That it is not so great a miracle, if the Messiah should conquer many nations and empires; since we see it often happen, that mean and abject men have arisen to kingdoms and empires, and became lords of many lands. Yet this learned Jew, who writes later, is forced to come back again to this no miracle: for they can find none other.

And in expectation of this, you reject all the true and indubitable miracles of our Messiah: and his much more miraculous conquests of the Gentile world, as well as of myriads of the Jews, without force of arms, or any allurements to flesh and blood: but on the contrary, by inviting them to self-denial, sufferings, and death. Which sure is a more extraordinary, and more miraculous sort of conquest, and shews more of divine power, than what is performed by the arm of flesh, outward force, or sensual incitements, like that which you expect, and like that of Mahomet, and other impostors.

But though you should conquer, as you expect, yet it will not follow that you will thereby convert all nations.

It is not in a man's own power to change his sentiments of things, without sufficient reason to convince him, at least what he thinks a sufficient reason. Much less can such a force be put upon him by any other. No outward conquest can reach to the soul, or alter our judgment and understanding.

And therefore, according to what you now profess, that you have no argument on your side, but your long expected conquest, it will not follow, if you obtained it to-morrow, that you should thereby convert any one man in the world to your religion. For perhaps there is not one man in the world that thinks conquest alone to be the true decision of controversies in religion. And if so, then every man must think that religion to be false, which pretends to no other title but that of conquest.

See how inextricably you have involved yourselves on all sides, in those various shifts you set up to harden yourselves against the flagrant truth of the Christian religion! You have thereby undermined the whole foundation upon which the truth of your law itself is demonstrable. And which you can never recover by any other means

than those which establish the truth of our Jesus being the Messiah. Which are the same that establish the truth of Moses. And (as has been said) are not compatible to any impostor whatsoever.

You pretend to us *Christians*, that you have no arguments against the Deists or Heathen. Why? Because it is impossible for you to bring any arguments for the truth of Moses, which will not likewise demonstrate more strongly the truth of our Jesus. But to the Heathen you say not so. You pretend to argue with them, when you can get out of sight of Christianity. Then you proceed freely upon the certain and indubitable proofs which you have for the truth of Moses, when you are not afraid that Christianity should come in at the same door. This appears in your book *Cosri*, (whether that story be real or feigned) which contains your arguments against the Heathen. But in the presence of Christianity they are all struck dumb, like the oracles among the Heathen. Not that the arguments for the truth of Moses are fallacious like those oracles: but as their deceit was superseded by the brightness of the Gospel: so are you stopt from daring to make use of the truth, because it makes against you. And you are forced to betray the

cause of Moses, whilst you stand out against that of Christ. You cannot be true Jews or disciples of Moses, till you turn Christians. Then may you (as we do) freely urge the absolute certainty of the revelation made to Moses: which now you dare not do, because the same topics prove as demonstrably the truth of Christianity. Rather than admit of which, you have laid your foundation in the sand of your fathers traditions, so explained, as to give you no advantage above all the traditionary fables of other nations. Which you allow to have the same motives of credibility to them, as yours to you: and consequently, to be as true as yours.

This was not the method you took to make proselytes before Christ came. Then you had free use of your arguments; and a success proportionable. But now you seem careless what becomes of your religion, so you can overthrow Christianity. Therefore having chosen a false and insufficient foundation for your own faith, you would compliment ours with the same.

As your learned Jew does, when he asks, "What reason there is why a Heathen "should believe any who preached to him "the Christian faith, and miracles of Christ

" and his Apostles*?" The first part of my discourse against the Deists is a direct answer to this question. And serves the Jews as well as the Deists. But this learned Jew did, and all the rest of you must think that question to be unanswerable: and as such it is here proposed. But then will not the question occur, What reason the Christians have to believe it? Or the Jews to believe the law and miracles of Moses? your learned Jew was aware of this: and therefore obviates it thus, "*Neque par ratio est de Christianis et Judæis, qui interrupta traditione*, &c." That there was not the same reason for the belief of the Christians and the Jews who received it by an uninterrupted tradition from their fathers. This puts the Christian faith upon as good a bottom as the Jewish, that is the same, viz. tradition from their fathers. And if they have no other, they both stand precariously. And have no more to say for themselves even than the Heathen. This the learned Jew does not oppose, and therefore explains himself, that by his question he did not mean those Heathens who had long since believed the Gospel, and so received it by tradition from their fathers. "*Sed quare*

* Limbor. Collat. p. 51.

nunc barbaræ Gentes, in suis ritibus semper educatæ, nostris traditionibus fidem præstabunt eo solum quod a nobis proponantur," i. e. "But why the now Heathen nations, who have always been educated in their own rites, should embrace our traditions, merely because they are proposed to them by us?" Indeed merely because they are proposed, is a very bad reason. And yet it is all that the Jew thinks there is in the case, as before is shewn. But here he joins the Christian and the Jewish faith together; and makes both stand upon the same bottom: and that the same with the foundation even of the Heathen religion. That rather than not overthrow Christianity, he would sink his own religion with it; and leave no true revealed religion in the world (all others but these falsely pretending to it) and so serve the ends of the Deists to all intents and purposes.

He endeavours to rivet this, as he thinks securely by the long tradition of the Popish legends*, which, he says, were believed by all Christendom for more than a thousand years: and no less faith given to them than to the Gospel itself. His mistakes in reciting matter of fact I am not now upon. These

* Limbor. Collat. p. 133.

prevailed only in the Latin Church, nor in all that neither; nor for so long a time as he imagines. The greatest part of the Christian Church, in the East, in Africa, &c. never heard of most of them, nor have to this day: and those of the Church of Rome, who, though men of sense, pretended to believe them, yet durst not put them upon the same foot with the holy Gospel: the learned and more knowing among them called them *piæ fraudes*, and pleaded for them only as such, as pious cheats to raise the devotion of the simple and more ignorant amongst the people. But none of them can pretend to those four marks set down, whereby the truth of the miracles of Moses and of Christ are infallibly demonstrated. And therefore if any of these legends were true, in whole or in part, yet we cannot have the same grounds for believing of them, as we have for the law and the Gospel.

IV. *The grand Mistake of the Jews in the end of the Messiah's coming. And their contending, that Man was never under the Curse of God.*

Both of which you seem willing to mistake, in your deep prejudice to the Gospel.

For the chief end of the coming of the Messiah being to "bruise the serpent's "head*," who had seduced man to sin. To "finish the transgression, and to make an "end of sin, and to make reconciliation "for iniquity †:" you now contend, that men were never under the curse of God. "*Quod neque aliquando fuerunt homines sub Dei maledictione—Quod non constat ex toto sacro textu illa ira Dei contra genus humanum, neque illa æterna maledictio: neque memini in quatuor Evangeliis me legisse hoc secretum a Christo fuisse detectum: Quare putamus id postea inventum, ut aliis dogmatibus fundamentum substerneretur‡.*" i. e. "That this wrath of God against mankind, nor that eternal curse does appear in the whole sacred text: neither do I remember to have read in the four Gospels that this secret was discovered by Christ: therefore we think that it was invented afterwards, to lay a foundation for other opinions." This is a bold and desperate assertion. Let any man read *Matt.* xxv. 46. and *John* v. 29, and see whether eternal judgment be not there threatened? And whether these be not as it were repeating the very words

* Gen. iii. 15. † Dan. ix. 24.
‡ Limbor. Collat. p. 54, 55.

of *Daniel*, chap. xii. 2. That "many of "them that sleep in the dust of the earth "shall awake, some to everlasting life; and "some to shame and everlasting contempt." Compare likewise, *Mark* ix. 44. with *Isai.* lxvi. 24. And then tell whether there is not a punishment after death for the wicked: and whether this be not revealed as well in the Old Testament as in the New?

If the Jew will criticise (as some Christians have done) upon the words eternal and everlasting, and say, that they mean not a duration without end, I will give two answers.

1. That my business with the Jew is not now about the eternity of hell: but whether there be any punishment at all after death. Because all the ends which the Jew proposes of the Messiah's coming, respect only this life. And they deny any that are dead to have any benefit by the Messiah*. And, if so, then his making reconciliation for iniquity cannot deliver any mortal from the punishment after death.

And this punishment being described in the texts before quoted, and several others of the Old Testament, to be exceedingly greater than any we can endure in this life;

* Limbor. Collat. Num. xvii. p. 70.

consequently the greatest benefit that we can receive by the Messiah, is totally frustrated by the Jews: and they cannot deny but that the ends which the Christians propose for the coming of the Messiah, are exceedingly more noble and more beneficial than those which they propose: and fully as agreeable to the letter of the text, of bruising the head of the serpent, and making reconciliation for iniquity, and something more so, than our deliverance from worldly enemies, who are not so properly called the serpent as the devil is: and our deliverance from his power is more strictly called a making an end of sin, and finishing of transgression; and more truly an everlasting deliverance (in whatever sense you will take that word) than any temporal deliverance. For if by everlasting you mean only temporal, yet it is the highest expression of temporal, and the greatest of temporal deliverances.

Let me not be mistaken, as if by eternal and everlasting the worm not dying, and the fire that never will be quenched, &c. I favoured at all their constructions which would make all these to mean nothing but temporary, though a very long duration; but I would not intermix new subjects in this discourse, and expatiate into long di-

gressions; especially where the present controversy does not require it. Therefore I go to my second answer.

2. If these words eternal, &c. can be thus turned, or if they cannot, I desire to know from the Jews, what plain text they have in all the law of Moses for everlasting life in heaven, and in order thereunto, for the resurrection of the dead, which they profess firmly to believe? They gather these from texts which, as themselves confess, do bear another, and a temporal meaning, respecting their outward state in this world: but which withal do (they say) typically represent their future glorious state in heaven, their true and everlasting Canaan. Yet they will not allow any thing in their law to be a type of the Messiah! Why? Because the law does not expressly say, that such a thing is a type of the Messiah. Which yet it says as much as that Canaan was a type of heaven: that there will be any resurrection of the dead; or eternal life after that. What express scripture have they for what Rabbi Manasseth Ben. Israel, in his treatise of the Resurrection of the Dead, does affirm to be the common opinion of the Rabbins, viz. "That all the Is-"raelites, even those that are dead, shall "be partakers of the kingdom of the Mes-

"siah: and that to this end, all those that "are dead, shall be raised again; by which "miracle the wicked being converted, shall "acknowledge the true God, and forsake "their errors: that then there shall be an "end of this world, and a new one arise, "or a change of this into a much better "condition, wherein the moon shall be as "bright as the sun, and the light of the "sun sevenfold more than it is now: at "which time the demons and evil spirits "shall be destroyed; and the trees bear "fruit every month: and then that God "shall make a noble feast to the righteous "out of the fish the leviathan: and that "there shall be peace among the wild "beasts; neither shall they hurt men in "that holy land: that then the temple of "God shall be built again; and the Holy "Land be again divided amongst the tribes: "where they shall eat and drink, beget "children, and each be married to his own "proper wife, &c *." This Turks Paradise after death, they can gather out of the words of the law! They can find there their sumptuous fish-dinner upon the great whale leviathan! but nothing of the heavenly kingdom of the Messiah! Nothing of their

* Limbor. Collat. p. 221. 222.

deliverance from sin and hell; but eating and drinking, and lying with women! They should, upon this their scheme of the state after death, answer the question which one of the Sadduces asked at our Saviour, concerning the seven brethren who had one wife, "whose wife she should be at the "resurrection?

And now I beseech you to consider, is it not a fatal delusion this, that you should reject all the plain prophecies of the Messiah, because they do not, in such express words as you would dictate, lay open every particular of his spiritual state and government: And (at the same time) turn these prophesies to such wild and groundless fancies, as are no ways typified by your sacrifices, or any institution in your law; nor can fill up, in any tolerable measure, the glories and extent of all those magnificent prophecies concerning the kingdom of the Messiah, wherein God hath prepared for those who shall be thought worthy of it; not wine and women, and eating, such gross carnal pleasures, as we are made capable of in this frail life: But such things as "Since "the beginning of the world men have not "heard, nor perceived by the ear, neither "hath the eye seen*." Yet because they

* Isaiah lxiv. 4.

are not particularly described (which cannot be so as we could understand them) you will not believe them, or that they reach beyond enjoyments of sense! And for this sole reason, you reject your Messiah, because he brings you glories so far beyond all that you looked for. Though that likewise, in the above quoted text, and many others of your Scriptures, has been foretold to you.

And it is likewise shadowed out to you in this, that there was no sacrifice or expiation in your law for the most heinous crimes, such as blasphemy, idolatry, murder, adultery, incest, &c. as your learned Jew confesses*.

Nay lesser sins than these, as that of Eli's not effectually restraining, though he reproved his sons, "were not to be purged "with sacrifice, nor offering for ever †."

Some Jews fancy, that the yearly sacrifice of expiation made an atonement for all their sins.

We see not for this of Eli's. And consequently for greater sins.

The yearly sacrifice was but a sacrifice, though more solemn than the daily sacrifices. And therefore it purged all those

* Limbor. Collat. p. 209. † 1 Sam. iii. 14.

sins only which could be purged by sacrifice.

If all the sins of the Jews had been purged every year, then had they not been remembered, brought to account, and so grievously punished as we have seen, and was oft threatened in the law, in after ages, more than to the third and fourth generation. And it was a noted observation of your fathers, that there was a grain of the golden calf in all your after judgments, i. e. That that sin was never totally forgiven: But still called to remembrance upon every fresh provocation. It is said, "I will visit "upon her the days of Balaam, wherein "she burnt incense to them *." And all the goodness and godly reformation of Josiah could not pacify God for the sins of Manasseth; which he would not pardon; but for them, removed Judah out of his sight †. "And surely this iniquity shall not be "purged from you, till ye die, saith the Lord "God of Hosts ‡."

Therefore there were some sins which were not purged by the legal sacrifices: And these were the greatest of their sins. They were but the lesser sort of sins that

* Hosea ii. 13. † 2 Kings xxiii. 26. xxiv. 3. 4.
‡ Isaiah xxii. 14.

were purged by them. How then were the greatest purged? If you will say, by repentance only, without any sacrifice.

Ans. The lesser sins require repentance: And do they need sacrifice too; when the greater sins are purged without it? Or are greater sins more easily purged than the lesser?

Here then behold your law declaring of itself that it is not perfect. That there was a further and more efficacious sacrifice and atonement for sin than what was under the law. And this for the greatest of your sins. Then cast your eye upon that text in your law, "Cursed be he that confirmeth not all "the words of this law to do them *." And consider, that there was no atonement or sacrifice in your law for the greatest and most heinous breaches of the law. How then shall you be delivered from this curse? Or can you enter into eternal life without your being purged from this curse? Do you expect to be admitted into heaven, while cursed and in your pollutions? Can any cursed thing enter there? Then reflect upon the desperateness of that position of yours. "*Nos vero nec redemptionem quam expectamus, nec Messiam ipsum pro anima-*

* Deut. xxvii. 26.

*rum salute, nec pro gloria æterna consequenda, necessaria esse credimus**." i. e. "We "do believe that neither the deliverance "which we expect (by our Messiah) nor "our Messiah himself are necessary to-"wards the salvation of our souls, or for "the obtaining of eternal glory." Now then, if neither in the law, nor in the future reign which you expect of your Messiah, there will be any propitiation or sacrifice for the greatest of your sins, how do you expect to be purged from them? Or must you enter into heaven before you are purged from them? Or were sacrifices only needless ceremonies, and not effectual for the purging of those sins, which were purgeable by them? Or were greater sins easier purged, that is, by repentance only; than lesser sins, which besides repentance, were not to be purged without sacrifice also?

I confess, all this is out of doors, and urged to no purpose, if it be true which you have advanced (as before quoted) that men, by the fall, were never under the curse of God: And therefore needed no deliverance from it. That Israel was an holy nation, because they are so called in Scripture, and that Aaron was commanded to

* Limbor. Collat. p. 98. ad finem.

bless them: And God said to Balaam that they were blessed. All which says your learned Jew is so contrary to their being eternally cursed; "*ut neque Deus ipse posset ea componere**." "That God himself "cannot reconcile it."

I suppose he intends to come off by the word eternal, that it is not reconcilable with their being eternally under the curse of God: Because there are so many places in the law and the prophets which speak of their great wickedness, and being under the temporal curse of God.

But blessing is as contrary to cursing in this world, as in the next: For they are opposites in the nature of the thing. And therefore if the authority of such texts, as those before quoted will free them from the eternal, it must also from the temporal curse, or from any curse at all.

But why then are they called holy and blessed, if they be under the curse? I suppose neither Jew nor Christian need be instructed in this, it is so known and common a distinction; men are called holy or blessed upon a personal, or a relative account, as they are holy in themselves, or related to holy things. Thus a nation or people taken

* Limbor. Collat. p. 55.

into federal covenant with God, more peculiarly than any other nation upon the earth, may be called blessed above all the nations of the earth: And an holy people, in respect of the holiness of their laws, covenant, promises, &c. given to them by God.

Yet these may be a wicked and a cursed people, in respect to their practice, if they live not pursuant to their holy law. Thus said Moses to your nation; "Understand "therefore, that the Lord thy God giveth "thee not this good land to possess it, for "thy righteousness; for thou art a stiff-"necked people*." And says God himself, "As I live saith the Lord God, "Sodom thy sister hath not done, she nor "her daughters, as thou hast done, thou "and thy daughters †." "Neither hath "Samaria committed half of thy sins."—And again, "Ye are cursed with a curse; "for ye have robbed me, even this whole "nation ‡." Yet all this while that nation was called the holy nation: And Jerusalem the holy city, when it was full of murderers, because there was the temple and stated worship of God. Are these now such con-

* Deut. ix. 6. † Ezek. xvi. 48.
‡ Mal. iii. 9.

tradictions that God himself cannot reconcile! Behold the same people blessed and cursed, at the same time; but not in the same respect *. Therefore trust not in your being called the holy people, notwithstanding of which you see you may be cursed: Not only here but hereafter! For, as said before, to be blessed and cursed, is as great a contradiction in this life as the next: And for a moment, as for eternity. And you find and complain, that you are cursed here upon many temporal accounts. And urge your great sins as the cause of your Messiah delaying his coming. Now sin is as much a contradiction to holiness, and more than the curse of afflictions and punishment. Therefore if you can reconcile your being the holy people with your being, at the same time, such great sinners, you have solved the contradiction yourselves, which you thought too hard (when it made against you) for God himself! And you must at last grant, after all your struggling, that, by the fall of Adam, men were put under the curse of God: From which there were no sacrifices in your law sufficient to purge our souls: That therefore another and more efficacious sacrifice than the blood of bulls

* Jer. vii. 4.

and of goats, was necessary for the purging of our sins. And you reject this sacrifice of our Messiah, upon pretence that it is not clearly and in express words revealed in the Old Testament, without any figurative and dubious phrases. While, at the same time, you build your hopes of heaven, and explain the resurrection of the dead in such a manner, and upon such texts, as by no force can be screwed to those wild meanings you put upon them.

And on the other side, when the death and sacrifice of the Messiah; and the satisfaction thereby made to God for our sins are revealed in those plain and express words, That "he made his soul an offering "for sin:" That God "saw the travel of "his soul, and was satisfied:" That "he "laid upon him the iniquity of us all:" That "he poured out his soul unto death: And "was numbered with the transgressors: "and he bare the sin of many: and made "intercession for the transgressors, &c *." Then death must not mean death, nor must any of those words be taken literally; but you put such forced and figurative interpretations upon them, as can by no means bear, which is proved p. 102.

* Isaiah liii.

You except against figurative expressions; yet you use them. You turn the plainest words into figures; and then tell us, we have no plain words; you deduce consequences (as your notion of the resurrection, &c.) from words which are no ways plain, nor can mean what you infer from them: You raise doctrines, (as of the Leviathan, &c.) from no words at all in your Scriptures; yet you require for our doctrines, positive words out of your Scriptures! And when you have such, you will not accept of them.

What Scripture can you produce for your monstrous story of Armillus? which Hoornbeck (Contr. Jud. p. 253.) relates out of your author *Avkrt Rochel, sub signo Messiæ septimo apud* Hulsium p. 51. You suppose that a company of most profligate fellows, will invent a new sin; that they will take a beautiful stone statue of a woman, that is in Rome; and warming it, will lie with it; that from thence it will conceive, and at last bursting, there will come forth a child, whose name shall be called Armillus; that he shall be twelve cubits high, and betwixt his eyes the length of a span. That he will say to the wicked, I am your Messiah and your God; that they will believe in him, and make him their King; and that to him will be gathered all the posterity of Esau. That

your first Messiah Ben. Joseph of the tribe of Ephraim will fight against him, with three thousand Israelites; and shall have success in the first battle; but in the second battle, that your Messiah will be killed, and his army routed. That the angels will take away the dead body of your Messiah, and keep it with those of the Patriarchs. That after this shall arise your second Messiah Ben. David, of the tribe of Judah, and Elias with him; to whom the Jews that are left shall be gathered, and opposite Armillus. That God shall destroy Armillus and his whole army by fire and brimstone and great stones cast down upon them from Heaven. Then that Michael shall sound a trumpet so loud, as to open the graves, and raise the dead in Jerusalem: And that the first Messiah Ben. Joseph, shall then be raised, who was kept under the gates of Jerusalem. That then the Messiah Ben. David shall be sent to gather the dispersed of the Jews from amongst all nations: All of whose kings will bring them upon their shoulders, &c.

This is the manner by which you interpret the Scriptures: Several of which are quoted in this relation (as *Psal.* cx. 1. *Zech.* xiv. 3. *Ezek.* xxxviii. 22. *Obad.* i. 18.) as

being to be fulfilled in the above-mentioned story of Armillus.

Which as it is wholly destitute of truth, or even probability, the mad excursion of groundless imagination: so does it in no sort come up to the prophecies in the holy Scriptures concerning the Messiah; or the types of him therein exhibited: which are all fulfilled, even to an iota, in our blessed Lord and Saviour.

Yet you reject Him, as not being sufficiently revealed in Scripture: While you think you can deduce from thence this beastly and unworthy legend of Armillus.

You have been told before of the strange uncertainty you are at in the marks you have set up, whereby to know your Messiah, when he comes, which you have reduced all to success: which cannot be known till the trial: And that has ended in your destruction, all the way hitherto, in the many experiments you have made under your several false Messiahs. And you can never be sure, in any other who shall hereafter set up.

Nay further, you must be sure to be ruined, by whomsoever shall first set up, by this scheme which you have laid down: For your Messiah Ben. Joseph must first come and be slain, and your armies routed by Armillus. So that it is not success, but

ruin that must be the mark of your first Messiah. This is great encouragement for any of you to follow whomsoever shall set up next for your Messiah!

You have had many such Messiah's already. And whenever Ben. Joseph shall come, he must be another unfortunate Messiah. You must, by your own reckoning, be once more undone, before your Messiah Ben. David can come. And when your Messiah Ben. Joseph shall come, and be defeated; how will you know by that mark, that it is he? That mark you have had in all the Messiahs you ever yet set up. So that you will be still left to expect a further destruction. Thus deplorable is your state!

Besides, which of these Messiahs, is it Ben. Joseph, or Ben. David, to whom all those marks given of the Messiah in the Scriptures do belong, as to the time, place, and other circumstances of his coming? Or do some belong to one, and some to the other? Then you must tell which belong to which, or else you may be deceived in both: at least, you can be sure of neither.

SECT. XV.

The Qualifications of the Messiah, in relation to the Gentiles.

Neither of them can possibly now have that mark insisted upon before, *Sect.* v. p. 110, &c. of the general expectation of the whole earth, not only of the Roman empire, but of all the East, that a wonderful and extraordinary person should be sent into the world, about that time, who should be universal Monarch of all the kings of the earth. And accordingly three kings came out of the east to worship our Jesus, guided by the miraculous leading of a new star raised in heaven to point him out.

But there is no such expectation now in the world, but only amongst you. Therefore none of your Messiahs can come with that mark, which seems even necessary to introduce such a Saviour into the world.

For to suppose such a person designed by God, from all eternity, to be universal Lord and Saviour of the whole earth: and that all the dispensations which God ever gave to man, were directed to him, as the centre, and completion of all; it would seem necessary and proportionable to such

an economy, that so glorious a person should be not only foretold, but prefigured in types and observances: nay it could not be otherwise, if all the institutions of religion were to be completed in him; for that would naturally infer that they were, that they could be no more than types and fore-runners of him to whom they pointed.

Thus Christ is said to have been promised* πρὸ χρόνων αἰωνίων, which words if they should not reach the length of our English translation, viz. before the world began; by which the revelation of the great Messiah must have been made to the angels in heaven, before the creation of man, or of this lower world.

Yet this we are sure of, that Moses has told us he was promised to Adam and Eve†, immediately upon their fall. Then were sacrifices instituted, as types of the great and only sacrifice which could bruise the serpent's head, and make atonement for sin: which, by that promise, was reserved for the seed of the woman; and therefore could not be fulfilled in the blood of beasts.

This institution of sacrifices descended from that time, through all the posterities

* Tit. i. 2. † Gen. iii. 15.

of Adam, as a necessary part of religion, and the worship of God. And even the Heathen retained so much of their original institution, that they looked upon them in the nature of a vicarious suffering of others for our sins: and the wisest of them did thence conclude, that there must be some more noble sacrifice than that of beasts, whereby our sin should be purged. This led some of them to human sacrifices: but still that was not blood more noble than our own. And they could go no further.

Yet they were in expectation of the coming of a glorious person from heaven, who should purge their sins; and introduce a new and golden age of justice and all goodnees, to extend through the whole earth: and they generally all over the world did expect him then to come at that time when our blessed Jesus was born, as before has been shewn.

But that expectation is now over. There never was such at any time, either before or after that very time. The expectation was always long before that time: but no time, except that time, was the time expected for his coming. Therefore none of your Messiahs, whom you still expect, can possibly enter the world with this necessary and glorious mark of the Messiah. For

that time being over, to which the general expectation was determined, it ceased there. And cannot now be taken up again: because, as it could not be begun by concert, through so many distant nations, who held no correspondence; and its beginning was never known: so for the same reasons, it cannot now be begun again; for then the beginning would be known; and it could not, without a miracle, gain such acceptance as to become universal through the whole world, as it was before.

And without this, it could not be said, "The Desire of all nations shall come*." For how was he their desire, if they expected no such person to come?

But as neither of the Messiahs whom you pretend to look for, are expected by any body but yourselves: and that not by all, if any of you, (as we have reason to believe) in good earnest: So, if they were expected according to the scheme that you have drawn, the first would be the contempt, and the second the terror, but neither of them the desire of all nations.

And neither of these motives either of terror or contempt could persuade the Gentiles towards the fulfilling of what is written

* Hag. ii. 7.

concerning the Messiah. "The Gentiles "shall come to thy light, and kings to the "brightness of thy rising*.

This began remarkably to be fulfilled in the coming of the three kings from the east, to the light, whether literal, of the miraculous star, or what that signified, the light of the Gospel. And these came to the Messiah, not, as you expect, after being reduced by force of arms, and converted by his success in war, but they came to the brightness of his rising to his birth; and adored him in his swaddling clothes †. They rejoiced with exceeding great joy, when they saw his signal hung out in the heavens. This joy could not come from contempt or fear. But he was truly the desire of all nations. Which neither of your Messiahs can be, by your own account of them.

He was not to come as a terror, but a light to the Gentiles; as he has proved, not by conquering, but converting of them.

And towards this, it was necessary that he should come under all those circumstances which were proper for the obtaining of such an end. To persuade the Gentiles to receive him, as a legislator sent from heaven, for spiritual and eternal pur-

* Isa. lx. 3. † Matt. ii. 10.

poses: and not with any design upon their temporal government, or for any secular by-ends of his own.†

Therefore he ought not to have come in the outward pomp and grandeur of the world: But the farthest removed from it that was possible: of mean, but virtuous parentage, his life to be led in poverty and afflictions, and his death, ignominious. He must have come in a corrupt and wicked age, to oppose iniquity in its torrent. And hence it naturally follows, that he must be persecuted, even to the death. And that his death could not be deferred long, after his beginning to preach publicly; for that a wicked world could not long bear it*. Which was the reason Socrates gave at his trial, why he taught privately so long; for that otherwise he must have perished sooner: and so have been able to do less good.

And we may reasonably suppose that this was one cause why our blessed Saviour did not begin to preach, till he was 30 years of age. And about three years after was crucified*.

Plato describing the character of a perfect just man, says, that he shall be scourged, tormented, fettered, and at last having suf-

† Plato. Apol. Socr. * Matth iv. 17. Luke iii. 23.

ferod all manner of evils, that he shall be crucified, or cut in pieces, as the sacrifices were*.

And says, "That it is necessary, they "should wait, till such a One should come, "to teach them how they ought to behave "themselves towards God, and towards "man. O when shall that time come?" says he, "And who shall be that Teacher? "How greatly do I desire, to see that Man, "who he is†?"

And he says, that this lawgiver must be somewhat more than of human race‡. For that as beasts are governed by men; so must men, by a nature which is superior to their own: and therefore, that this man who was to be the universal lawgiver to mankind, must likewise partake of the nature of God. This was the ground of the Heathen notion, in feigning their heroes and demons to be begotten by the gods. So agreeable (but far exceeding) was our Jesus, in his nature, and all his qualifications, to the notion and

* Ὁ δίκαιος μαστιγώσεται, τροχισθήσεται, δεδήσεται—Τελευτῶν, πάντα κακὰ πείσεται, ἀνασχινδυλευθήσεται. *De Repub.* l. 2.

† Ἀναγκαῖον οὖν ἐστι περιμεῖναι τὰς ἂν τις μαθὼν ἃς δεῖ πρὸς Θεὸν καὶ πρὸς ἀνθρώπους διακεῖσθαι· Πότε ἔσται παρὼν ὁ ὑφηγητής; Καὶ τίς ὁ παιδεύσων; ἐδίψα γὰρ ἂν μοι δικῶ ἰδεῖν τοῦτον τὸν ἄνθρωπον τίς ἐστιν. *Alcibiad.* II. *de Precat.*

‡ De Leg. l. 4.

expectation of the Gentiles! And therefore have so many of them, gladly submitted unto him.

But such a Messiah, as you Jews do now describe yours to be, as it was far from what the Gentiles expected; and therefore he could never convert, though he should conquer them: so, it seems not indeed, that yourselves do expect any such an one, as you pretend, only for an excuse.

Some of your Rabbies saying, that he is come: some, that he will never come: some, that he will not come in this world, till the resurrection of the dead: others, that his coming is not material, nor to be placed amongst the fundamentals of your faith: others, that his coming is no way desirable, as bringing greater mischief with it, than advantage to the Jews: others, forbidding all inquiry into the time of his coming, as indeed despairing of it.

Of all these particulars see the authorities of your own Rabbies, in *Hoornbeek contr. Jud. l.* 2. *p.* 114, 115, and 123. There you will find, in *Codice Sanhedrin*, R. Hillel saying, "That no Messiah shall be given to Israel; "for that they have had him already, in the "days of Hezekiah King of Judah." And in your *Talmud*, R. Ula says of the Messiah, "Let him come, but let me not see it:" that is, for the miseries it will bring to the

Jews, in gathering them out of all countries, where they are peaceably settled, to forsake their houses and possessions: and follow their Messiah to wars; and the calamities that attend it. Especially considering what has been before said, that they must certainly expect destruction and ruin, under their first Messiah, Ben. Joseph. For all which, their possessing, at last, the land of Canaan, will be no sufficient reparation; they living now in countries as good as that, and enjoying both ease and plenty: that the conquests of their Messiah may bring greater glory to him; but no good to the Jews, proportionable to the miseries they must endure in fighting for him. Upon all which considerations, R. Ula had reason to say, "Let him come, but let not me see him." The same said Rabbi, and Rabbi John, in *Codice Sanhedrin*

And the many disappointments you have met with in your Messiahs hitherto, has made you forbid any to enquire into the time of the Messiah's coming, your *Schebet Jehuda, p.* 243. (as quoted by *Hoornbeek*, p. 123.) "Curses those who set any "time for the coming of the Messiah;" and gives this reason, "That if the Mes- "siah does not come at that time, tho "peoples hearts do fail; and they think that "they are put off, with perpetual fruitless

"hope. Therefore in the *Talmud. Cod. Sanhedrin.* cap. xi. Rabbi Samuel says, in the words of R. Jonathan, "Let their "bones be broken, who compute the periods "of the times." And this may the better be forbid, because R. Josephus Albo has struck this article concerning the coming of the Messiah out of the number of your fundamental doctrines. So that now you may believe it, or not, as you please.

And how then will the Gentiles be converted by you? You have confessed that you have no arguments against them. And now you seem to despair, even of conquering them. Though if that were done, it would rather obstruct their conversion, as has been argued before.

And plain reason does evince, that the qualifications of a Messiah for the conversion of the Gentiles, could be no other than what were found in our Jesus; and such a one they did expect: and therefore so readily, did give up their names to him.

As his miracles were so flagrant and undoubted, as to vouch him sent of God: so could not malice itself find out the least possibility of any sinister or self-end in him.

Therefore he lived poor, and persecuted, and poured out his soul unto death, as a demonstration, that "his kingdom was not "of this world."

He chose followers that were poor, and unlearned: and this was necessary to obviate the objection, that either interest or craft had any part in the framing of his doctrine. He enjoined to all his Disciples the Doctrine of Self-denial, and the Cross; and bade them look for nothing but afflictions in this world: and this was necessary, to obviate the objection, as if either lust, pleasure, or ambition had any part in the framing of his doctrine.

He was rejected by you; of his own nation: and this was necessary, to obviate the objection, as if he sought to gain you to his side, upon the account of obtaining the dominion over you; and then to turn your arms against the Gentiles.

His conquest of the Gentiles, by their conversion, did not begin till after his ascension: and this was necessary, to obviate the objection, as if he had sought the temporal rule over them; as Mahomet did over his converts; and as you propose of your Messiah.

And not in the first conversion of the Gentiles, nor for 300 years after, were any of their kings or states brought into Christianity: and this was necessary, to obviate the objection, as if the forgery of the Gospel had been supported by human autho-

rity; which rendered it hazardous for any to have detected the deceit. This was so necessary, as that we see the Deists, for want of this, have yet the impudence to suppose it, contrary to all truth, viz. that authority and laws being on the Christian side, was the cause, that its deceit was not detected, at the beginning: which is now too late to be done, for the distance of the ages *.

Therefore, we may now see the wonderful providence of God, in this conduct; for if the Deists had the argument (as they foolishly pretend it) of the Gospel being abetted by kings or states, in its infancy; or before it was fully settled, and spread over the earth; we should never get their mouths stopped, and it would bear a great face of suspicion, that some cheat might have been put upon us, when none who knew it, durst discover it, without apparent hazard to themselves.

And again, kings and states might have come, by this time of day, to think, that their authority had something to do, in settling of the Church; and that the Gospel was beholding to them. At least sycophants and flatterers would so have complimented

* Toland's Life of Milton, p. 91, 92. Printed ann. 1699.

them: and Erastianism would have had a plausible plea. It is a branch of Deism. It stands and falls with that. And if it had such an umbrage as this, it would over-run us: for it keeps its ground, without it.

But Christ would not permit kings to become his servants, till he had first endured 300 years of their persecution: to teach them that his Church was not built upon their shoulders; nor depended upon their authority. And to stop the mouths of these several sorts of Deists.

In all things, in every step of his conduct, there does appear such divine wisdom and foresight, as that if any part had been otherwise than it is, the whole would have been visibly defective; and consequently, not from God. Not that many things defective may not be from God. He makes every thing perfect, in its kind; to the end for which he has ordained it; but he makes some things, for higher ends, than others: and in comparison, one thing is more perfect than another.

Thus the law of Moses, was perfect, in its kind; for those ends and purposes to which it was designed. But Moses was not designed for the ultimate and universal lawgiver: he never pretended to it; but, on the contrary, he pointed out to one who was

to come after him*; and denounces God's judgments against those who should not hearken unto him.

Moses was not designed, nor his law calculated for the conversion of the Gentiles.

And he had few of those qualifications which the Gentiles required in the supreme and universal law-giver. He was bred up at Pharaon's court; the adopted son of Pharaoh's daughter; and learned in all the wisdom of the Egyptians, who were then the most learned nation upon the face of the earth: he was mighty in words, and in deeds. He marched out of Egypt, at the head of 600,000 men: and having rescued his own nation, he became their king†. Therefore he was not free from the suspicion of design in the case: and was a man every way qualified, both for wisdom, courage, and education, to have contrived, and effected it.

And after him, his disciples went on, according to his example, conquering with the sword. And you now tell us, that they had no other design, but to gain that pleasant country to themselves: that the law which Moses gave them, proposed nothing to them beyond this: and that you hope for no more from the Messiah whom you expect, but temporal conquests, to restore you to that

* Deut. xviii. 18, 19. † Deut. xxxiii. 5.

land again; and to subdue the whole world under you, by force of arms. That there is nothing at all spiritual or heavenly, in his kingdom; but only a temporal, earthly grandeur. That it was not meant to carry you to heaven, but to make you great upon earth*. That the offices of the Messiah re-spect only temporal things; and are no ways necessary towards the salvation of our souls, or eternal life, as your learned Jew, before quoted, has asserted.

Now what would Socrates, or Plato, or any of the wise men among the Gentiles say to this notion of a Messiah? Would they not have detested it, as vicious, as recommending of pride, ambition, covetousness, and the vanity of this world; against which they fought, and thought them unworthy of a philosopher, or a truly virtuous person? therefore such a Messiah could never have converted them.

But, on the other hand, there is not any one circumstance or qualification which they could desire in a Messiah, which is not filled up, nay far exceeded, in their own way, beyond what they could have contrived, as to the strictest rules of virtue, in the person, life, and death of our Messiah, and in all

* Limbor. Collat. N. iv. p. 53. and N. xiv. p. 66.

his conduct: shewing beyond the possibility of a deceit, or a face of suspicion, that he was a legislator, sent from heaven, without any temporal designs; first, To give the sanction of God to morality; which, though these philosophers taught truly; yet could they not stamp upon it such a seal of divine authority: And, secondly, To carry them further, and teach them the true worship of God; and expiation of their sins; with the assurance of everlasting life; and the means of obtaining it. All which they confessed they wanted; and that they did expect such a Messiah, or a person anointed, a Christ, that is, delegated and authorized by God, to be born into the world, who should teach this Gospel, or glad-tidings unto them. And he came with such demonstration of his commission, and divinely wise conduct in all his administration, that a Socrates, a Pythagoras, or a Plato, could not only have found no objection; but must have admired and adored, as so far exceeding whatever they imperfectly had conjectured; though they were assisted with the greatest wisdom and virtue that was in all the Gentile world.

Thus you see that the objections which you Jews, and some of the lewd, and foolish Deists have made against the poverty, sufferings, and death of our Messiah, turn all into demonstrations of his truth: and were

so necessary. That, as he could not have fulfilled the law without them; so could he never, any otherwise, have been received of the Gentiles.

For God forces not, though he governs the wills of men. That would be to destroy the creature he had made: for without the freedom of will, man would not be a reasonable animal. And the wisdom of God is chiefly known, in so disposing of things, as to bring his own purposes to pass; and yet leaving men to the full freedom of their own wills.

This was one reason, why our Jesus would not suffer the Devils to confess to him: and charged several whom he cured, not to make it known; till the time should come that he was to suffer: for that would have hastened his sufferings, before the time, for the reason before given out of Socrates his defence.

It was in his power, to have forced the Jews to a confession of him? but then they had not acted freely. Therefore having given them all reasonable conviction of his mission, he left them to their freedom, whether they would acknowledge him, or not. And their obstinacy did harden them still more, and depraved their judgment: which was a just punishment of their obstinacy, as well as a natural effect of it: for sin does

always punish itself. It is its own accuser, judge, and executioner. This blinded the obstinate among the Jews, that they knew not their Messiah: for, had they known him, they would not have crucified the Lord of Glory. And thus that wonderful economy for the salvation of man, was brought about, by the greatest conduct of wisdom, and goodness that was possible.

And by the same means, the conversion of the Gentiles was contrived: for had the Jews all generally followed Christ, the Gentiles, being left to their own freedom, would never have received him; because they would have looked upon him as a legislator sent only to the Jews: whose law kept them at the utmost distance and detestation of the Gentiles*: whom therefore the Gentiles hated, and despised, and thought it abomination, so much as to eat with them; and therefore would have disdained to have received a law-giver from them; who pretended to a right and a promise to conquer and overcome all the whole Gentile world, and subdue them under their Messiah; which they understood was to be by force of arms. And though such Messiah had set up, with never so much guise of humility, and meekness, and put out the most specious decla-

* Gen. xliii. 32.

rations (as other conquerors have at first done) if he had led the whole body of the Jews after him, the Gentiles would have looked upon all this as a trick to disarm them, by rendering them secure; and would not have so been caught.

On the other hand, the Jews could never have received a Messiah from the Gentiles: that was contrary to all the promises made to them in their law.

Therefore, as it was necessary, with respect to the Segullah; that the Messiah should be of the Jews: so was it necessary, in respect of the Gentiles, that he should be rejected by the chief of the Jews: that he should be persecuted and destroyed by them. He could not otherwise have become an universal law-giver both to the Jews and the Gentiles.

And let me say, in respect of the Deists, it was necessary that there should be a Segullah, or peculiar Church of God set up somewhere, in some one nation of the world; else the whole earth would have been irrevocably sunk in idolatry. And there could never, in such a frame of things, be any expiation for the sins of mankind; who, therefore, were all represented in the nation of the Segullah; and to be by degrees, incorporated into them; and converted by them.

And it was likewise necessary, that this

nation of the Segullah should be the fewest and most neglected people of the earth.

And as it was necessary, that the Messiah should have been rejected by the chief and governing part of the Jews, the chief-priests, and sanhedrim: so was it as necessary, that he should have been received and followed by others of the meanest and less noticed of the Jews; because the Gentiles were to be converted by the Jews, and brought into their Segullah, as shewn before.

And these Jews, who at first followed Christ, were to be but few, and inconsiderable, during his life: to take away all umbrage from the Gentiles, as well as the governing part of the Jews, that he designed any infraction upon their civil rights and liberties.

Therefore the great flowing in of the Jews first, particularly of their priests: and afterwards of the Gentiles, was not till after the ascension of our blessed Lord*: to put them out of all fear of his going about to set up a temporal kingdom, after his resurrection (as his disciples expected, *Acts* i. 6.) For that had made a great noise, and given the alarm both to the high priest and governors of the Jews, as well as to the Gentiles: therefore, though he shewed himself openly,

* Acts vi. 7.

after his resurrection, and to so many, and at sundry times, and by such infallible proofs, as to confirm the truth of it, past all possibility of a deceit, or ground of scruple to after ages: yet he shewed not himself openly to all the people*. That would have set the whole world in a flame, all on the sudden; who were not prepared, for they knew not as yet the design of his kingdom, that it was to be spiritual and heavenly; till he should in a long tract of time, and by degrees, bring over the whole kingdom of the earth to his subjection, in the belief of his Gospel; not by force of arms (for that could not have done it) but according to the full freedom of their own wills, by a rational conviction.

And it is observable, that though one great article of the apostolical office†, at first, was, particularly to be witnesses of the resurrection of Christ: that this, at first, was necessary to the constitution of an Apostle: and therefore Christ did shew himself, in a miraculous manner, to St. *Paul*, to qualify him for that office: yet, as himself says, it was, last of all, as one born out of due time. For he was constituted to be the apostle of the Gentiles; who came in to the Gospel. Last of all, as born out of due time.

* Acts x. 40, 41. † Acts i. 22.

And he was the only man among the Apostles, who had acquired learning, by study and education: therefore he was not admitted, till the Gospel had been first preached by the others; and fully established; and he was, at first, a persecutor of it: to take away the least suspicion, that his parts or learning had any share in the contrivance of the Gospel. And then his coming in at last, did remove the prejudice, that no men of learning and sagacity had embraced it. He broke the ice, for the Gentiles, who were admirers of learning; and for this they valued him the more, and hearkened to him.

I could enlarge, in many other particulars; indeed in every particular, through the whole economy of the Gospel, to shew the wonderful conduct, and most minute proportion that there is in every part: which, of itself, were sufficient to convince any considering person, that the whole contrivance was divine; and that no lesser wisdom could have so disposed of it.

But that would require a treatise by itself. And thus much I thought necessary for my present subject. To shew how we Gentiles were drawn into the belief of the Gospel, by the cords of a man; by such methods, as overcame our reason, without destroying the freedom of our will. Such as give us the

utmost demonstration of the wisdom and goodness of God, without the interposition of his almighty power; by which he governs the unthinking part of his creation.

And as the Jews first brought us into the Gospel: so would we now provoke them to emulation by the same methods, in which God has dealt with us: by shewing them the beauty, the harmony, and irrefragable demonstration of fact, that has convinced us of the truth of the Gospel.

The infidelity of so many of you Jews, was necessary (as shewed before) towards our receiving of the Gospel; till the fulness of the Gentiles should come in.

"And if the casting away of you, be the "reconciling of the world; what shall the "receiving of you be, but life from the "dead! Amen*."

XVI. *The Conclusion.*

Let me now conclude, and apply all that has been said, by a short recapitulation and enforcement of the principal parts of it.

You have given up all the credibility that there is for the truth of Moses and your law, rather than admit of the same credibility (and stronger) than there is for Christ and

* Rom. xi. 15.

the Gospel. So that, as said before, and has been proved, you have involved yourselves under the necessity, either of rejecting Moses, or embracing of Christianity.

Your objections have been answered, *ex abundanti;* for after the full proof of the miracles of Christ and his Apostles, there needed no more to have been said, as to receiving the doctrine which they taught, and those expositions they gave of the law; which stand upon as sure a foundation, and carry the same infallible credentials of divine authority as the law itself.

And these cannot be overthrown by never so great a cloud of difficulties or objections, though they could not be answered to satisfaction, without disproving the motives of credibility upon which they are received.

For we may have sufficient reason to believe many things: and yet not be able to solve all the difficulties that may arise concerning them.

As in natural things, we cannot explain the manner and conveyance of sensible objects, through our outward organs to our soul: nor the thousandth part of those difficulties which are started concerning the soul itself: yet no man doubts but that he has a soul, that he sees, hears, thinks, reasons, &c.

So in supernatural things, who can solve

all that may be asked concerning the being and operations of God? Yet all this is no argument against the belief of a first cause, and its essential perfections; because it is forced upon us by undeniable reason.

Therefore, unless you can shew the fallacy of those four marks, which in the first part are set down, to ascertain the truth of matters of fact; or, secondly, shew that the matters of fact of Christ want any of them; all your objections borrowed from other topics, can signify nothing against the truth of Christianity.

And if you can shew the uncertainty of these marks: or that they are wanting to the evidence of Christianity: then down comes your law with it: and we must altogether turn Deists.

You say, that if Christ, after he rose from the dead, had appeared to the whole congregation of Israel, &c. that this would have removed all scruple from you; and that you would, without all doubt, have believed him.

And now I beseech you, have you not had as miraculous confirmation of him, as even this which you require? Was not the visible descent of the Holy Ghost upon him, at his baptism; and the audible voice from heaven, before all the people, telling them from the mouth of God, "This is my

"beloved Son," &c. was not this a much stronger indication from God, than if a man formerly dead had appeared? Might not one man be like another? Have not many been deceived upon that point? were not the Apostles hardly brought to believe it even by many miracles? Would there not be more questions to be asked in that case, than in such a visible apparition from heaven, before the eyes of so many people, and of words spoke from heaven in all their hearing?

Our blessed Saviour said to some of your fathers, "That if they heard not Moses and "the Prophets, neither would they be per-"suaded, though one rose from the dead".* And the reason is plain, because the proofs for Moses, &c. are more indubitable than the apparition of the dead man.

But do you want even this proof? Did not Christ appear, after his resurrection, to above five hundred of your fathers at once? And has not this been attested by a multitude of miracles wrought by those of your fathers, who saw him, who eat with him, and conversed forty days with him, after he rose from the dead? *Did he not appear* to Paul from heaven after his ascension? If not, would not some of those Jews who

* Luke xvi. 31.

then journeyed with him, who saw that light, above the brightness of the sun; and heard the voice, though not the distinct words of him that spoke to Paul; who were struck down to the earth, and greatly terrified; who saw Paul struck blind upon the spot, and led him by the hand into Damascus: would none of these have discovered the cheat, if all this story had been a mere invention and forgery of Paul's? Would none of these have done it, who were so far from being favourable to the Christian side, that they were then going along with Paul to persecute that way, even unto the death? Would they not have done it, when Paul trumpt it up, and the Christians laid such stress upon it, that it is told at large in three several places of the *Acts*, chap. ix. xxii. and xxvi.; when Paul, within three days, began to preach Christ in Damascus, and confounded the Jews there, where those who journeyed with him were then present; and might have confounded him, if they had denied that matter of fact, when he adduced them as witnesses of it? But above all, the miracles which Paul wrought, as great even as this, do vouch his truth in this matter. Seeing they are deduced to us, with all the four marks before mentioned, which do infallibly demonstrate the certainty of any matter of fact.

Moreover consider, that all these witnesses to the resurrection of Christ were Jews, and none other. It has been before observed, that Christ preached to none but the Jews before his death: so after his resurrection, he shewed himself to none other but to them. And from the Jews only have we Gentiles received the knowledge of his resurrection, and of all the Gospel. This is a tradition of the Jews; and deduced through a greater number of them, and their posterities (as before has been shewn), than there are Jews who now stand out against it. These reject the tradition of their fathers, upon which they now lay the whole stress of their religion. And are proof against those convictions which have converted the Gentiles. The Christian Jews did not set up Christ for their Messiah, they chose not him, but he chose them *. They knew him not to be the Messiah, till they were convinced by many miracles: they understood not the nature of his kingdom; but were brought by him from their notion of reigning, to that of suffering with him upon the earth. Therefore these are to be less suspected than those others of your fathers, who set up Messiahs for themselves, in hopes to reign with them in the land of Canaan; and have been as

* John xv. 16.

often deceived, and suffered miserable destruction by it.

But as before has been argued, there is no such visible means in the world to bring them to that temporal grandeur which they expect: and the nation of the Jews to that universal honour, super-eminence, and dominion through the whole earth, as their conversion to Christianity. Then will Christ be not only a light to the Gentiles, but the glory of his people Israel.

But chiefly and above all, I earnestly recommended to you Jews the consideration of your eternal state; towards which you expect no benefit from your Messiah: and yet without whom, you can give no account how you shall be delivered and purged from those sins, for which there were no sacrifices or expiation under the law, as has been discovered before.

There was none for those who fled to the cities of refuge *. Nothing could deliver them from thence, but the death of the high priest. Which was a plain type, that nothing but the death of our great High Priest can deliver us from the guilt of sin. This parallel might be carried on through every branch of your law, pointing to the Messiah. But that would divert too much.

* Numb. xxxv. 25—28.

You have only a few instances here. The whole would take up a discourse longer than all I have written to you.

I wish even the temporal glory of Israel; and should rejoice that, in the day of their conversion, I should be found among those who are springing from their grave, and almost exhilt to reassume our ancient and most honourable name of Jews.

And let the chiefest glory, as in heaven, so on earth be to those of you who shall lead the way, and be instrumental in the restoration of the families of Jacob.

Towards which I will, with these my small endeavours, join my hearty prayers; made more effectual as offered up in the communion of the holy catholic church, the spouse of it especially in England, which I pray for you, on this blessed day, to your Creator and our God, through the mediation of that satisfaction made for us by your and our elder Messiah, and mine his holy servant, who, this day, poured forth his blood with his prayers for you upon the cross. O Lord! that this were the time that they should be heard! Amen. Even Jesus, come quickly.

Good Friday, 1689.

THE END.

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Digitized with financial assistance from the
Government of Maharashtra
on 28 September, 2015